

# The INSTRUCTOR

October  
1942

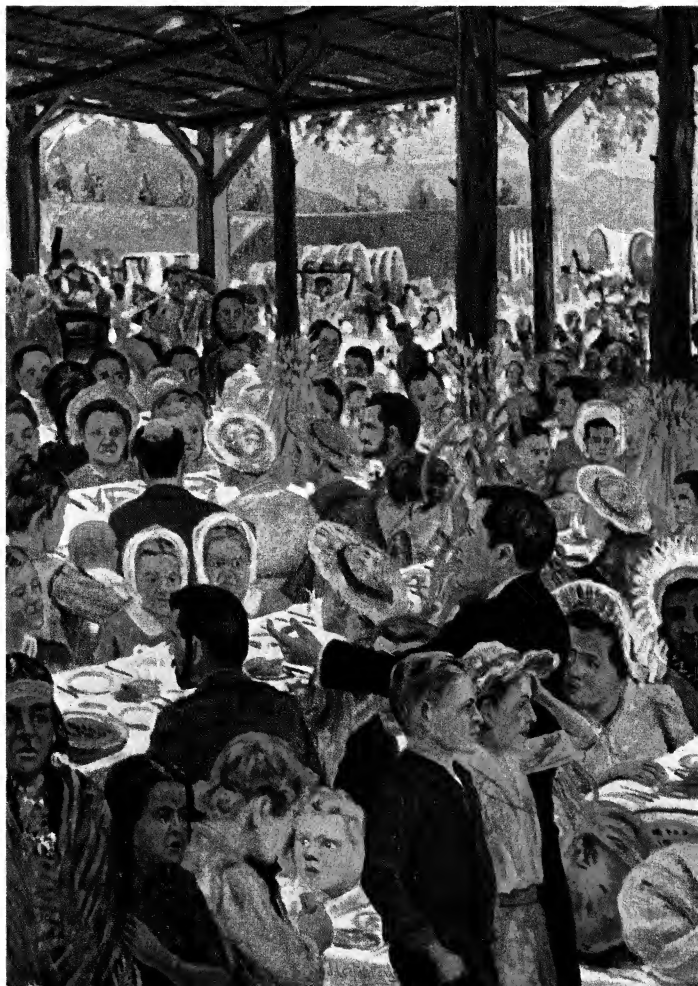


IN THE  
PIONEER  
BOWERY

See  
Page 557  
For Cover  
Picture  
Story



This Issue  
Contains  
Lesson  
Helps  
For  
December,  
1942



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### The Deseret News Press

29 Richards Street  
Salt Lake City, Utah

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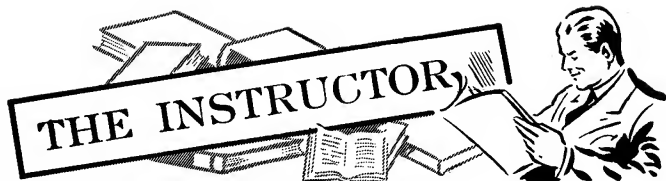
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## APPRECIATES THE INSTRUCTOR

### Deseret Sunday School Union

#### Dear Brethren:

Please accept our sincere thanks for the splendid material and the inspirational articles in the recent issues of "The Instructor". New and higher standards are being made possible through the help found in its pages.—A Teacher.



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHINGS OF THE RESTORED GOSPEL

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October, 1942

No. 10

## GOSPEL SCHOLARSHIP

*By Superintendent Milton Bennion*

Theme for the Faculty Meeting, December, 1942

### III

"And I give unto you a commandment that ye shall teach one another the doctrine of the kingdom.

"Teach ye diligently and my grace shall attend you that ye may be instructed more perfectly in theory, in principle, in doctrine, in the law of the Gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

"Of things both in heaven and in the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and kingdoms." (*Doctrine and Covenants, Section 88, 77-79.*)

Gospel scholarship is attained by faith, prayer and diligent, persistent study. Either of two fatal mistakes are possible; the one that knowledge of God and the ultimate destiny of man may be attained without faith and prayer; the other, that such knowledge may be attained by faith without appropriate works. There is no excuse for mental laziness or for man's failure to use to the full the mental powers with which God has endowed him.

"God helps those who help themselves."

Some of the parables of Jesus teach very clearly the doctrine that every individual is

held responsible for making use of the talents and opportunities that are his, and that failure to do so may bring dire consequences. There is added responsibility placed upon those who are called upon to be teachers in the Church. In these cases the obligation to study is not only for their own good, but also for the good of the study groups they are called upon to lead. What may be the judgment upon these teachers if they fail to inspire and stimulate the members of their classes to acquire knowledge of the gospel of human salvation? Can they inspire and stimulate others if they are themselves slothful in the acquisition of knowledge and indifferent toward the opportunities for study available to them?

An important part of the obligation of the teacher is to advance his knowledge of the scriptures and his testimony of the truths of the Gospel and to help others to do likewise.

His responsibilities, however, do not end there if the Gospel be conceived as embracing all truth and all legitimate human interests. In any case it is clear from the citation given at the beginning of this discussion that Latter-day Saints are commanded to extend their studies to all phases of human life and social concerns. What are the major causes of the present wars and other perplexities of the nations, and by what means may recurrence of these evils be forestalled? Or shall this series of calamities be permitted to recur without our making determined effort to do

away with them? Certainly knowledge of causes and remedies is one essential condition; although not the only one, of forestalling recurrence of this wholesale slaughter of the human race. Sympathetic understanding of fellowmen and unselfish action must be combined if satisfactory results are to be attained.

Study of the Gospel should be with an open mind, with a readiness to accept all truth and, if necessary, to revise ideas which have heretofore been accepted as true. This is what we ask of the people to whom we send our missionaries to proclaim the Gospel. We should be willing to accept the same principle ourselves. This attitude is well illustrated in a remark made by a contemporary apostle of the Church who said he had learned that he had been preaching some things that are not so. It may well be assumed that God alone is infallible, and that we poor humans are liable to error and should be ever ready to revise our ideas as called for by discovery of new truths. Caution should be exercised, however, against accepting hastily and dogmatically principles or theories announced but not yet fully demonstrated. Some persons make the mistake of assuming that science is infallible. Anyone at all familiar with the history of science knows that this is far from the truth. This is especially true of theories offered in explanation of facts, rather than of knowledge of the facts themselves. It is, of course, folly to repudiate the facts when these have been plainly demonstrated. It is also folly not to give due consideration to the most plausible explanation of the facts.

Satisfactory results in scholarship in matters of primary concern to the church and the people can be attained best by combination of individual study and group discussion. Dependence upon either one alone is faulty. There are studious teachers who resent being expected to attend teacher's meetings held for group discussion. They

feel that they have no need for this, that they are more competent than are other members of the group and that for them it is a waste of time. This attitude involves two errors; the one, that the learned in matters of common human concern may not learn from their less educated associates; the other, that the most competent teacher is religiously obligated to contribute to the extent of his ability and opportunities to the needs of the less competent. This applies to fellow teachers as well as to class members.

A more common mistake too often made in the Church is to neglect private study in preparation for group study, which then may degenerate into mere unintelligent talk without knowledge and sometimes without worthwhile thought. This situation is most discouraging to the real student. There should be due proportion between the time given to private study and to group discussion respectively. Not on a 50-50 basis, but more generally on the basis of at least twice as much time devoted to private study as to group discussion. Much, of course, depends upon the nature of the subjects to be discussed. There is little danger of over-emphasizing private study, but great danger of neglecting it.

In teaching, and in preaching as one form of teaching, it is very important to have the faith and prayers of the class, or the congregation, but the teacher or the preacher, should have much to contribute from his own study and significant experiences, the more the better. He should, of course, exercise his own faith and pray to God to help him overcome his own weakness and deficiencies. Again, "God helps those who help themselves."

#### References:

*Doctrine and Covenants*, Section 50:40; 88:77-86; 93:53; 107:30, 31; 121:26; 128:19; 130:18, 19.

*New Testament*, John 15:26; 16:7-13; 1 John 1:5-7.

## SILVERY FOUNTAIN



By Ruth Harwood

Dear little silvery fountain,  
Sing of your radiant being,  
Sing of the beauty eternal,  
Let your life be this silvery singing  
That flows from an infinite current,  
Inspiring, blessing and healing.  
Oh dear little silvery fountain,  
Sing of God's joyous message  
Sing of His Kingdom eternal!

# A FAITH PROMOTING STORY

*By Joseph Christenson*

My father and family moved from American Fork, Utah County, to Gunnison, Sanpete County, when I was a babe in arms. He sold his home in American Fork and purchased a new Bain wagon and two yoke of oxen; also buying supplies to last him for a year. He had two wives and three children. Because of the Indians being hostile it was necessary to travel in companies for mutual protection. On arriving at his destination he traded his wagon and oxen for a house in the fort. The back wall of the house was also the back wall of the fort. Here he lived with his family for a number of years until peace was declared with the Indians, when he built a home up on the main street of the town. There was an abundance of land to be had but it had to be broken up and subdued from its native state. Canals had to be built and many other things done to make farming a success.

When I was about five or six years old we had a visitation from the locust grasshoppers. They destroyed all the crops and left the people destitute. While I was very young I very clearly remember the incident that took place, which I am about to relate.

One morning in the early summer I saw my parents looking up into the sky; the sun was darkened as with a cloud and I wanted to know what it was all about. My mother said that it was the grasshoppers. All of father's crop had been destroyed previously and only five acres of wheat remained, around which he had plowed a trench, hoping it would prove a barrier over which the grasshoppers would not go. But they swooped down on this five acre field of grain and by evening not a spear remained. I have often pictured the despair which came over my father and mother when starvation stared them in the face. Father had two wives and six small children at this time; with flour at \$25.00 a hundred, and no money to buy it with, the situation was surely desperate, but he had a great deal of courage and soon saw a way to help himself. At the south of the settlement there is a natural deposit of rock salt. He quarried some of this and made up a load and traveled on to Pioche, Nevada, then a thriving mining camp, where he expected to dispose of this salt for means sufficient to care for his family. While he was gone we ran short of rations and finally got to the point where there was no food in the house. On a particular Saturday night moth-

er gave to my sister and me a crust of bread. She had none for herself and had a younger sister who was a nursing babe. We were all hungry and cried for food but that was all there was. Sunday morning she roasted three onions in the fireplace and we had one each. This did not satisfy our hunger and so we asked if we could not have something else to eat. Mother cried and said: "We will kneel and ask the Lord for food." I shall never forget the prayer uttered by my mother. She asked the Lord to provide food for these starving children, and when she had said Amen, I got up and seated myself on a chair, facing the door from which we would go into the square of the fort. I was so confident that the Lord was going to bring us food that there was not the least shadow of doubt in my mind. How long I sat there I do not know, but I do know that a knock came to the door while I was sitting there, and when the door was opened an old lady came in and said: "I feel there is want in this house and I have come to see about it." Then she brought out of a package she had in her arm three biscuits and gave one to each of us. She invited us to go to her house, where we spent the day. She fed us and made us happy. When we returned home she divided her meager supply of flour and gave one-half to my mother to take home with her. Mother made water gruel out of this flour, which was our food until father returned in a few days. He had been successful on his trip and brought the necessary supplies for the families to tide us over.

As long as I live I shall never forget the fine generosity of this old lady and if at any time it will be possible for me to do something for her or for her kindred, whether in this life or in the life to come, it shall be a great pleasure to so serve her.

The one thing further that I appreciate is the fact that it instilled in my heart a faith in God and many times since have I had answers to my prayers, and when I have not had these answers I have felt that it was not best that my way should be had in such matters, but faith has grown with my years and I am happy that the beginning was made here in my early childhood and thank the Lord that I have the knowledge which has come to me.

There is an old saying that faith is a gift from God. I am thankful to my Heavenly Father that this precious gift has been mine.

# A WONDERLAND

## Wilshire Ward Junior Sunday School

Little boys and girls as well as big ones are attracted by the unusual Junior Sunday School in Wilshire Ward, Los Angeles Stake.

The Hall, with its 150 little chairs becomes a wonderland of pictures, books, crayons, scissors, picture patterns, and objects. Not a conglomerated mass, but a well organized one, for, beginning at the left of the group of chairs is the piano with twenty small chairs for a tiny choir, which sings before Sunday School and during the passing of the Sacrament.

Across the front and along the right side are long tables for the materials. On the first table appears the crayons, pencils, scissors, etc. On the next are hundreds of mounted pictures placed in envelopes under headings such as, Prayer, Cheerfulness, Helpfulness, Courage, Jesus, Old Testament, etc.

The pictures are gathered, mounted and enveloped and ready for use in the classroom by all teachers of the Junior Sunday School.

The next table is covered with what is called the pattern library. Thousands of mimeographed pictured patterns for little hands to color, or to put together, are in envelopes for the use of the children during their activity period in the class. The headings of the patterns are the same as the pictures, such as, Prayer, Cheerfulness, Helpfulness, Courage, Faith, Love, Jesus, etc.

Sets of finger-play cards in bright colors and interesting religious designs are in evidence here and there on the tables. On the walls on either side are wide tapestry-like runners. One is 19 feet long. Along the top it says, *Things I Can Do To Help My Junior Sunday School*. Under the large lettering are 20 groups of children pictures doing things that help the Junior Sunday School, such as:

1. I can come early to Sunday School.
2. I can bring a friend.
3. I can bring flowers to Sunday School.
4. I can help prepare the room.
5. I can be an usher.
6. I can sit quiet during prayer.
7. I can answer questions, etc., etc.

Such a sentence appears under each group.

Another interesting runner picture is, *Ways I Can Help Mother Before Going To Sunday School*. And still another, *Things I Can Do To Help Mother and Father*.

One Sunday upon one of the long tables there appeared a group of eight beautiful pictures made like posters picturing Christ's words, "*And Why Take Ye Thought For*" (instead of the word was a picture of clothes) "*Consider The*" (picture of lilies) etc., etc. Other beautiful Bible statements are also pictured this way.

On another table still is the children's work. Each Sunday every class does some kind of activity or cardboard work to reinforce the objective of the lesson for that day. A sample of each class is here kept and on display each Sunday. This part of the library is kept very much alive because large posters designate the classes and each class is anxious to make a good display.

A box file of typed poems, short talks, and short faith promoting stories is called the *Two and a Half Minute File*. Meaning, of course, that it is material appropriate for tiny children who are to give such talks. The material is listed in the file similar to the picture and pattern files, under headings such as, Prayer, Faith, Helpfulness, etc., so that pictures can be used with the talks.

Immediately in front of the chairs and tables is the stage. As the children start singing in the Sacrament song, the curtains slowly and softly open, revealing a table with a large mounted picture of the Last Supper fastened to the front of the table. The Elders or Priests stand erect back of the table with Deacons standing on either side. On the table covered with a lace cloth are the trays for the bread and water. When the curtains are open the men break the bread and the Sacrament service continues. The children are not only interested in this holy service but there is no discipline problem at any time during the service. The little choir hums or sings softly the songs of Jesus, during the passing.

Rugs have been donated to the Junior Sunday School and an organ has been promised.

Each teacher is fixing her own classroom in beautiful pictures, flowers, dainty butterfly and flower cutouts, etc.

Even the patio next to the nursery room is fitted with sand boxes, not so much for play as it is for teaching and supervised study.

Donations are generous. Printers give scrap paper and cardboard in quantities so the enthusiastic group of teachers and officers are able to continue the work.

On Sunday morning the whole place is like a big happy busy beehive long before Sunday School begins.

To one who loves children comes a thrill to see their big eyes fill with wonder and their little fingers point to the different things of interest each Sunday morning. Many of the youngest boys and girls are now able to say some of the Bible statements by looking at the picture groups.

Occasionally a special display appears on the table. For instance in July being the Pioneer day, there was a string of wagons trailing over a sand desert to a place near a salt lake.

(Continued on page 560)



# IF THE FIGURES COULD TALK!

By Wendell J. Ashton

If you were looking for facts and figures with which to indict the insidious public enemy called liquor, your task today would be easy. This stealthy fellow, whom magazines and posters dress up as the dapper king of a cocktail party or the warm friend of relaxation, is dipping into the American pocket-book more all the time.

One eminent scholar, Dr. George Barton Cutten, president of Colgate University, recently pointed out that the American people spend \$5,000,000,000 per year on liquor, that the economic loss to the country caused by those arrested for intoxication is another \$5,000,000,000 annually, and that another \$5,000,000,000 is spent each year in caring for the crimes and victims of drink. "This estimate is nearly half the cost of the last war to us, and is about a quarter as much as we are spending yearly for this war," Dr. Cutten concludes. (*Congressional Record* appendix, July 6, 1942.)

Another writer estimates that there are some 40,000,000 persons in the United States—about one-third the population, including children and infants—who drink liquor, from one or two times a year to several times daily.

These are staggering figures at a glance. But behind them are stories that portray an even more sordid picture of the trail that alcohol leaves. There are tales of broken lives and shattered homes, of high hopes gone numb and cherished friendships crushed. These are results that simply can't be measured in dollars. Jesus of Nazareth placed the worth of a single human soul above gaining the whole world. Yet liquor, sparkling and dancing, chokes honor and purity out from thousands of lives.

According to *Economic Almanac* for 1941-42, published by the National Industrial Conference Board, the average family in 1937 paid 5.1 percent of its budget for alcoholic beverages, compared with 2.2 percent in 1931, and families spent on liquor and tobacco in 1937 almost three times as much as they did in direct payments to the government.

If these figures could talk, they would tell an even more sorrowful tale: stories that, sadly enough, are familiar to most of us. They would speak up about incidents like the one which turned a wealthy Englishman from a \$6,250,000 brewery fortune to philanthropy and temperance. He was the late Frederick N. Charrington. While he and some friends walked past London's gin palaces one night, they saw a sobbing woman clinging to a drunken man. "For God's sake give me a copper," she pleaded. "The chil-

dren are starving." He replied with his fist, and the woman tumbled into the gutter.

As a newspaper reporter in police headquarters a few years ago, I witnessed the aftermath of similar scenes. Doubtless those instances in which the police were called to the rescue were only a fraction of the cases where the devil walked into the home on the arm of alcohol.

Too often, drinkers are lulled into the thought that the hangover, at its worst, is a headache the day after. But I have seen "hangovers" in the form of days, yes years, in prison. A beer sometimes becomes the first step toward the bier.

The Bureau of the Census tells us that there are more than 30,000 people killed by motorists each year in America, and that in 1940, a big year for car sales, the United States produced automobiles worth \$2,422,491,461, about half as much as we paid over the counter to John Barleycorn.

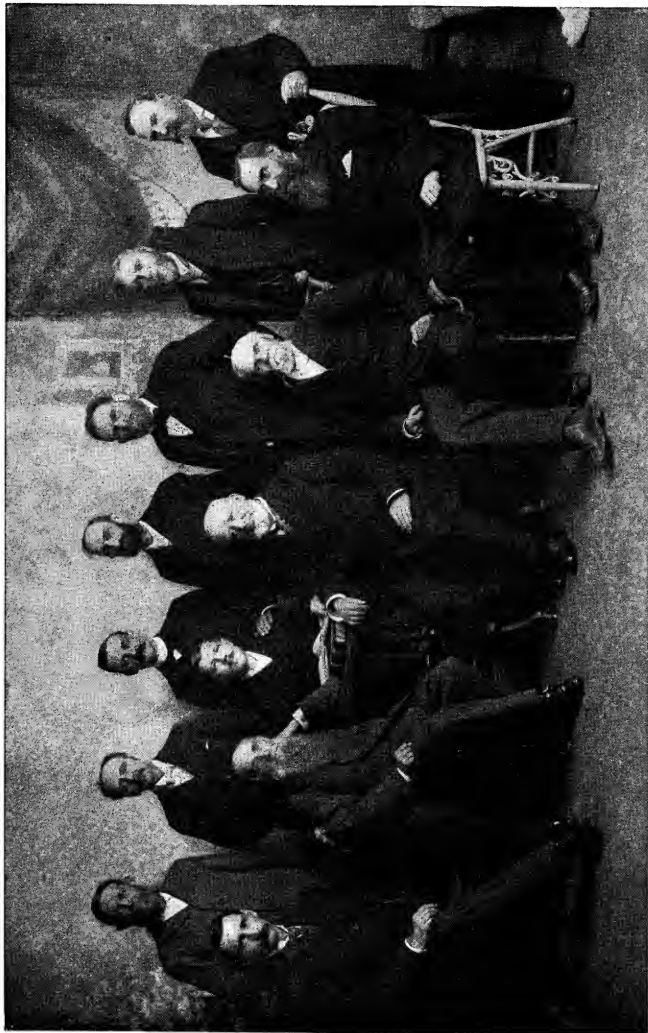
Here again the figures themselves are challenging enough, but if they had tongues, they would remind you of the fellow not far from your house who sent someone to the hospital, perhaps to death, because he "put alcohol into his stomach instead of his radiator." They would cry out to the young man and woman to "leave liquor alone." Alcohol stains; it stains otherwise good names. I have seen young men, good fellows to those who knew them, find themselves in the embarrassing situation of a drunkard's cell. And sadly, oftentimes that is only the beginning of the ignominy. Police courts throughout the country are literally a parade of drunken drivers, most of them young, with life before them.

"It can't happen to me, I can hold my liquor," is too often the attitude. But it does happen—to thousands of men and women every year, and they are not all "dehorns" or inebriates, either.

Getting back to our statistics, *Survey Graphic* (March 1942) presents two charts showing causes of United States Army and Navy disability. In the Army, according to the Surgeon General's 1940 report, venereal diseases caused almost three times as many sick days as any other factor. A similar chart for the Navy showed they brought more than twice as many disability days as any other cause.

Here again, it is too bad that these figures can't step right up and tell every young man and woman the whole story. Immorality is often the handmaiden of liquor. As early as 1604 King James of England described

(Continued on page 590)



THE DESERET SUNDAY SCHOOL UNION BOARD IN 1896      Names On Opposite Page

# THE SUNDAY SCHOOL PARADE

## SIDE LIGHTS ON ITS HISTORY

*By George D. Pyper*

### IV

#### **The Passing Show:**

The Sunday School Parade has passed the 1890 mark and is still marching, marching, marching on! Never resting, never swerving to the right or left, but going straight forward in the path marked out for it—the restored and recharted Gospel path—marking time with every step, gathering strength and momentum with each year.

#### **Finances:**

Up to 1891 the Sunday School Board was dependent upon concerts, entertainments, excursions, and small profits on its publications, etc., for funds to carry on its important work. But on September 1st of that year the "Nickel Fund" was established and every member of the Church was expected to give five cents annually to the cause. It was very successful and took care of all Sunday School needs until 1917 when the financial necessities of the Sunday School became so great that the "Dime Sunday" was substituted for the "Nickel Sunday." This income, with small percentages of profit on manuals has constituted the source of income to carry on its world-wide Sunday School projects.

#### **Record of Progress:**

The enrollments for the 1890 decade follow:

1891, 69,379; 1892, 76,799; 1893, 83,656; 1894, 91,976; 1895, 98,593; 1896, 104,124; 1897, 109,521; 1898, 116,703; 1899, 119,998; 1900, 125,484.

#### **First Picture of the General Board:**

On the opposite page is a picture of the General Sunday School Union Board taken in 1896. From left to right they are: Front row, Joseph M. Tanner, George Goddard, First Assistant General Superintendent; John M. Whitaker, General Secretary; George Q. Cannon, General Superintendent; Karl G. Maeser, Second Assistant Superintendent; George Reynolds, General Treasurer. Second row: Levi W. Richards, John C. Cutler, Abraham H. Cannon, Heber J. Grant, Francis M. Lyman, Thomas C. Griggs and Joseph W. Summerhays.

#### **New General Secretary:**

On January 16th, 1891, John M. Whitaker was appointed General Secretary of the Des-

eret Sunday School Union to fill the vacancy caused by the resignation of Elder Levi W. Richards. Elder Whitaker occupied that position until November 24, 1897, when he was released to go on a mission. Elder George D. Pyper was named as his successor.

#### **A New Guide for Sunday School Officers and Teachers:**

In 1890 "A Guide for the officers and teachers of Sunday Schools in the various stakes of Zion" was published. It divided the schools into four grades, namely: Primary, all under 8; First Intermediate, 8 to 12; Second Intermediate, 12 to 16; and higher departments, 16 and up. This was followed by a series of lectures by Dr. Maeser and stepped up Sunday School activity to a marked degree. Eight thousand copies of this guide were distributed free of charge to Sunday School officers and teachers.

#### **Sunday School Missionaries:**

In January, 1892, it became evident that a Sunday School revival was necessary and 110 missionaries were called to visit stakes and wards in the interest of the work. These missionaries afterwards became leading officials of the wards and stakes. That crusade was a great factor in renewing enthusiasm for the Sunday Schools.

#### **The Union Pays Tithing:**

It is doubtful if anyone but George Goddard would think of a Church organization paying tithing, but at a meeting of the Union Board, held May 2, 1892, it was decided that the Union should pay its tithing on the "Nickel Fund" and on any profits accruing from the sale of its publications. The record does not show how long this order continued, but it was finally understood that the payment was not required. It was an unusual innovation and when the Board's finances got low the tithing account suffered; and so the practice went into the discard.

#### **Normal Training Classes:**

A Normal Training Class was a feature of Sunday School work established at the Brigham Young Academy in Provo, November 14, 1892. It provided courses in chemistry, psychology, use of charts, leaflets, maps, cards, music, etc. One hundred students attended. With varying courses and plans,

this class was carried on for several years and was a great help in stabilizing Sunday School teaching methods.

### The Children Visit the Temple:

April 21st and 22nd, 1893, were set apart for the children to visit the Salt Lake Temple at the time of its dedication. It was a great event for Sunday School boys and girls and in the two days assigned them, some 13,000 had the privilege of going through the House of the Lord.

### Death of John Morgan—

#### Appointment of Karl G. Maeser:

On the 14th of August, 1894, Second Assistant General Superintendent John Morgan died. His passing was a great loss to the Sunday School Cause, for he was largely responsible for putting the Sunday School Union in definite shape. He was a man of ripe experience and excellent judgment, with a very pleasing address and of sound doctrine. His great love for the Sunday School work and his devotion to the cause place him in honorable remembrance as one of the early stalwarts in the education of the youth of Zion.

At the October conference, 1894, Dr. Karl G. Maeser was sustained as Second Assistant General Superintendent to fill the vacancy caused by Brother Morgan's death.

### Charlie Pike Sings:

The minutes of the Sunday School conference, held October 6, 1895, show that Master "Charlie" Pike of the 19th Ward, sang in a charming manner, "Angels Ever Bright and Fair." Charlie went with the Tabernacle Choir in an early tour to San Francisco and electrified the people there with his beautiful voice. He is still with us and prominent in Salt Lake musical affairs.

I was at that time General Secretary of the Y. M. M. I. A., until I was called to go on a mission with B. H. Roberts and Melvin J. Ballard to the Eastern cities of the United States.

### Heber J. Grant Decries Speculative and Mysterious Discussions:

At the April Conference, 1897, Apostle Heber J. Grant said that speculative and mysterious questions must not be discussed in our Sunday School periods. He thought some classes might be properly named Classes for the Asking of Mysterious Questions that none would be able to answer until they got into the next world. If President Grant could sit in some of our classes today he would still

find a few trying to unfold the mysteries of heaven. Human curiosity is the same yesterday, today and forever.

### Children at the Jubilee— My Nashville Experience:

At the Utah Jubilee of 1897, the Sunday Schools put on the greatest children's demonstration ever seen before or since, but it was not my fortune to be present. On that day I was in Nashville directing an exhibition of Utah products at the Tennessee Centennial where I had been switched from New York by President Woodruff. I had been "pestered to death," as the saying goes, with the questions, "Are you a Mormon?" and "How many wives have you got?" So I thought I'd try an experiment even though it might be a little dangerous. In the crowd visiting my booth was a very haughty but rather handsome woman and the following conversation occurred:

"Are you from Utah?"

"Yes, Ma'am."

"Are you a Mormon?"

"Yes, Ma'am."

Then bluntly, "How many wives have you got?"

I looked hurriedly around to leave the impression that I didn't want anyone else to hear, then said:

"I have only six now, but if you'll say 'yes' I'll make it seven."

I'll never forget the look of surprise on that woman's face.

She uttered a sound something between a shriek and an indignant snort and hurriedly left the booth. I had a good laugh over it and thought it a successful method of disposing of impertinent people, until one day a pert black-eyed young woman planked herself down at my table and began the regular inquisition:

"Are you from Utah? Are you a 'Mormon,' and how many wives have you got?"

I looked her straight in the eyes and said, "I've only got six now, but if you'll say 'yes' I'll make it seven."

She looked me straight back in the eyes, shot her hand across the table and fairly shouted, "I'll go you."

It was then my turn to renege which I did as gracefully as possible, and didn't try that stunt any more.

I returned to Utah and soon after began my real experiences in the great Sunday School organization.

(To be continued)

# FROM THE FIELD

## SUNDAY SCHOOLS GROWING —WARDS DIVIDED

An interesting experiment has produced heartening results in a Salt Lake City ward faced with a problem of providing adequate room for a growing Sunday School. Five years ago Parley's Ward was one of the smallest wards in Salt Lake Valley. Then new homes began to emerge throughout the ward. The small chapel became inadequate. A Junior Sunday School was organized. Still the ward population and Sunday School membership grew.

On April 12, 1942, two complete Sunday Schools were organized in Parley's Ward, Parley's North and Parley's South, one meeting at 10 a.m. and one at 11 a.m. The division provided more comfort and room

for Sunday School goers. It put almost twice as many officers and teachers to work. And what's more: Parley's South Sunday School led Highland Stake for percentage of ward population attending Sunday School in July. Parley's North was second.

Officers of Parley's South Sunday School are: W. T. Stucki, superintendent; C. I. Gallacher, first assistant; Sterling R. Bossard, second assistant, and Grant H. Leonard, secretary. Parley's North officers are: L. G. Schultz, superintendent; Clarence Dean, first assistant; Glenn W. Fuller, second assistant, and James A. Thompson, secretary.

Another Highland Stake ward, Stratford, confronted with a similar problem, has followed the Parley's "lead" by recently creating two Sunday Schools within its boundaries.



**PALO ALTO WARD GOSPEL MESSAGE DEPARTMENT, SAN FRANCISCO STAKE**

Left to right are Sisters Dahl, Hill, Evans, Johnson, Haight, Willis, Pinkerton (teacher). Brethren Miller (1st Assist. Supt.), Wilkins (Stake Supt.), West, R. Millar, Brush, U. Millar (2nd Assist. Supt.), Hodder, Haight, Pearson, Brubaker, Gibb, Salmon, Jacobson, Dahl (Supt.), Holt, Verhaaren, Marshall, Bills. (G. Felsch, Jr., photographer, not in picture.)

A splendid group—many from Stanford University—they attend regularly and are ably led by their teacher, Sister Pinkerton.

(Submitted by John C. Wilkins, Stake Superintendent)



MILO WARD SUNDAY SCHOOL, NORTH IDAHO STAKE

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SECOND INTERMEDIATE CLASS, TREMONTON SECOND WARD, TREMONTON, UTAH

The picture includes the teacher, Mrs. Sophia Lund Taylor; Superintendent Earl Buchanan; Bishop James Walton, and Second Counselor George Stenquist; and thirty-two class members. On the front row are two pairs of twins—Leo and Leon Conger and Selma and Thelma Stenquist.

# THE DESERET SUNDAY SCHOOL UNION

GEORGE D. PYPER, *General Superintendent*; MILTON BENNION, *First Assistant General Superintendent*;  
GEORGE R. HILL, *Second Assistant General Superintendent*; WENDELL J. ASHTON, *General Secretary*;  
WALLACE F. BENNETT, *General Treasurer*

## MEMBERS OF THE GENERAL BOARD

George D. Pyper	P. Melvin Petersen	Lucy Gedge Sperry	Earl J. Glade	Marion G. Merkley
Milton Bennion	Albert Hamer Reiser	Marie Fox Felt	Wallace F. Bennett	A. William Lund
George R. Hill	Mark Austin	M. Lynn Bennion	Don B. Colton	Joseph Christenson
Howard R. Driggs	George A. Holt	Llewelyn McKay	William E. Berrett	Archibald F. Bennett
Adam S. Bennion	David A. Smith	Gordon B. Hinckley	Thomas L. Martin	Joseph K. Nicholes
Tracy Y. Cannon	James L. Barker	Gerrit de Jong	Wendell J. Ashton	Antone K. Romney
Robert L. Judd	George H. Durham	De Lore Nichols	Edith Ryberg	Kenneth S. Bennion
Charles J. Ross	John T. Wahlquist	Carl F. Byring	William M. McKay	J. Holman Waters
Frank K. Seegmiller	Inez Witbeck	Junius R. Tribe		

Advisers to the General Board: Elders Stephen L. Richards and John A. Widtsoe

## FROM THE DESK OF THE GENERAL SUPERINTENDENCY

### "KEEP ON THE BEAM"

Not long ago a plane crashed in Utah, and six persons were killed. The reason given was that it was off the beam. Every now and then we read of similar crashes from a similar cause. Keeping on the beam enables the pilot to know how to reach his destination by the shortest route, and safely.

There is such a thing as a spiritual beam in the Sunday School. Speaking in terms of the concrete, this beam consists of the body of instructions given the schools by the General Superintendency. And these instructions in turn, are based on the fundamental principles of the gospel selected with the purpose of making good men and women in the sense that Jesus taught.

Now, this spiritual beam, so far as human knowledge and application can see, is the best means of accomplishing the results to be obtained in the Sunday School. The basic truths, as we are taught, have been revealed "at sundry times and in diverse places." The working out of them, however, has been left to those in general charge of the organization in which they are to be given. That is, certain materials within certain age levels, together with the methods by which these may be presented, all this has been left to persons who, as in our organization, are qualified by knowledge, training, and experience.

Is it unlikely that the ability and experience of one person or a small group of persons are more to be trusted than the ability and experience of a large body of persons, extending over a period of a hundred years? One would, therefore, better stick to the

course as is, if one would avoid a spiritual crash.

"Keep on the Beam!"

### THE DIME FUND

Another annual Dime Fund Collection should now be completed in the wards. We hope each ward has "gone over the top" for 1942. September 20th was the date set aside by the General Board for the collection in the wards. Each ward should submit to the stake Sunday School treasurer its quota as soon as possible after that date. The ward quota is an amount equal to ten cents per person for one-half the total population of the ward.

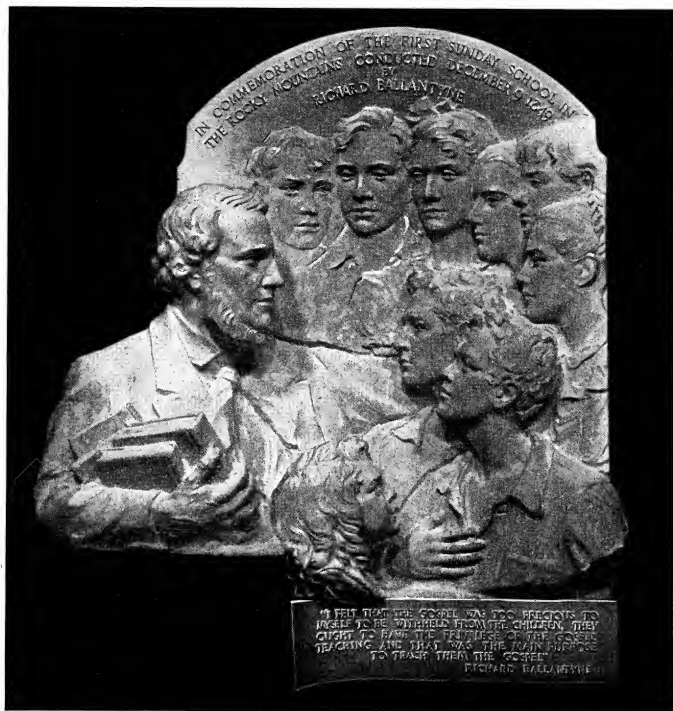
Each stake board is to retain 20 percent of the funds it receives from the wards, and forward the balance to Wallace F. Bennett, general treasurer of the Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah.

Each stake superintendent has been furnished by the General Board two copies of a budget cash record form. One copy is to be retained by him. The other, properly filled out after the campaign has been completed in the stake, is to be returned to the General Board. This budget form includes the population of each ward in the stake, and the quota expected. If for any reason the figures are incorrect, the ward superintendent may have it corrected through the stake superintendent, who, in turn will submit the corrections on his report to the General Board.

There is always a satisfying feeling after doing a big job well. The Dime Fund Collection is a big job. Our hope is that it will be done well.

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## ONE MANUAL IN THE CLASSROOM IS WORTH A DOZEN AT HOME



### THE RICHARD BALLANTYNE MONUMENT

As the reader may know, it was the original intention on the part of the Sunday School general authorities to have services in Salt Lake City, Utah, at the last April Conference of the Church, in commemoration of the organization of the first Latter-day Saint Sunday School in the Rocky Mountains which was on December 8, 1849. At these services was to be placed in position the plaque which was reproduced on the front cover of our August *Instructor*.

When, however, an order was put in for the material (bronze) out of which the plaque was to be made, it was found that a government rule of priority prevented the filling of

the order. Since then attempts have been made at the proper source to get the necessary permission for the amount required, about one hundred and fifty pounds. It does not, however, seem that this attempt will meet with success. And so the commemorative exercises have been postponed till such a time as the material can be obtained.

The plaque, as explained last month in *The Instructor*, was made by the artist and sculptor, Avard Fairbanks. It was not, of course, intended that it should be too realistic; that is a picture of the first school. That, as the reader may recall, was pictured on the front cover of the July issue of *The Instructor*. There an effort was made to represent the scene as it was—the real Brother Ballantyne, the exact number of pupils present, the mot-



tos on the wall, and so on. This plaque, rather, is idealistic. It aims, in the faces presented, to show that the Sunday School was designed primarily for children and youth, boys and girls in the plastic, most teachable period of human life.

And it must be admitted that this ideal has been artistically, and therefore beautifully, realized. If and when the time comes for it to be placed on the memorial tablet, it will be an enduring monument to Richard Ballantyne, the man who established the Sunday School in Western America.

It has been classed by government experts as a masterpiece. The granite base has been cut out of the mountain and prepared by the Elias Morris and Sons Co.

### THE OLD BOWERY

(Explanation of the Cover Picture for October)

What a marvelous story the Old Bowery, in those first years in Great Salt Lake City could tell if it could speak.

Put up in 1847, by the Battalion Boys recently in from the Coast, it was not torn down till a better place could be built, of better material.

After the fashion of the Mormons of mixing the material and the spiritual, the temporal and the eternal, meetings of many kinds were held under the brush roof, supported by upright poles newly from the east mountain.

Preachers held forth there—Brigham Young, Orson Pratt, Parley P. Pratt, John Taylor, and others of lesser fame. Plays were held there, to the immense delight of the people hungering for diversion from the dust, wind, and sun of the open air.

The festival here depicted was held on July 24, 1848. In order to accommodate the crowd (between 4,000 and 5,000 persons), "a canopy or awning was extended about one hundred feet from each side of the Bowery." At 7:30 a.m., the Stars and Stripes

were hoisted on the liberty pole, and at 8 o'clock the bishops of the several wards stood in their respective aisles, banners with inscriptions on them in their hands, ready to receive the members of their congregations. The bell from the Nauvoo Temple was brought into requisition, twice during the day, as a means of making announcements.

And once the one-time president of the Twelve Apostles, Thomas B. Marsh, told the congregation there what a terrible thing it was to lose the Spirit of God, as he himself had done in those dreadful Missouri days.

All of which goes to show that one may be amused, may learn, and may reach up to God in an improvised bowery as well as in a magnificent cathedral or a million dollar temple. Not the place, but the heart, counts most.

### A VISUAL AID EXHIBIT

During Conference week—that is, from Oct. 1 to Oct. 10—there will be an exhibit of visual aids and teaching tools for Sunday School workers, in the Brigham Young Memorial Building, just east of the Temple, the second floor, Salt Lake City.

It will comprise charts, diagrams, books, maps, and pictures, to be used in Sunday School classes. Each department will have an exhibit of its own, and will be separate from every other exhibit, though all of them will be in the one room. A special feature will be the teaching of picture-mounting. Each piece in each exhibit will be identified by a brochure, a copy of which is being sent to each stake.

While this exhibit has been prepared specifically for the wards and stakes in the Salt Lake Valley, yet any Sunday School worker who may happen to be in the city at the time will be welcome. The exhibit will be open from 9 o'clock a.m., to 9 o'clock p.m. It should be of particular interest to those engaged in actual teaching, since it will contain objects that are homemade as well as those that may be purchased ready-to-hand.

## OPPORTUNITY

*A. B. Hegeman*

I expect to pass through this life but once. If therefore there is any kindness I can show, or any good I can do to any fellow-being, let me do it now, let me not defer or neglect it for I shall not pass this way again.

## Prelude

Tracy Y. Cannon

*Sw.* 8 ft. string or oboe

*Gt.* 8 ft. flute

*Gt.*

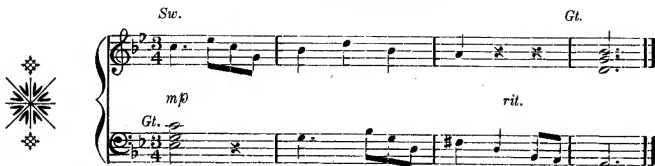


## Sacrament Gem for December, 1942

(Latter-day Saint Hymns, No. 20, and Deseret Sunday School Songs, No. 187, Stanza 3)

Prepare our minds that we may see  
The beauties of Thy Grace;  
Salvation purchased on that tree,  
For all who seek Thy face.

## Postlude



## WHAT A LITTLE BOY WAS THANKFUL FOR

In 1870 the children brought written notes to Sunday School showing what they were thankful for. One little boy wrote, "I am thankful to my Heavenly Father for—a father and mother; kind brothers and sisters; a house to live in; food to eat; clothes to wear; water to drink; rain to water the land;

the sun that shines; the fruit trees; the birds; the cows that give milk; the hens that lay eggs; the flowers that perfume the air, the sheep that give wool; a fire to keep us warm; a bed to rest on; the light of the Gospel; my home in this valley, the peace that prevails here; and for every blessing I enjoy."



# • Secretaries •



Wendell J. Ashton, General Secretary

## WAR BRINGS GREAT CHANGES

Wars always bring about great changes, and the present conflict is no exception. Sunday Schools of the Church have not escaped this sweep of readjustment. Young men are leaving Sunday Schools to go into the army. Other men and women are moving from one community to another because of work incident to the war effort. New faces are coming in to Sunday Schools. The other day at Fast Meeting in one of the Salt Lake City wards, 195 names of new ward members whose recommendations had been received during the past month were read.

Not only is the war bringing about great changes in ward Sunday School memberships, but it is also causing abnormal shifts in personnel of officers and teachers. The turnover in ward and stake secretaries is no doubt increased.

For these reasons, among others, we feel it is most important at this time that we stress the care that should be taken in filling out your annual reports, the blanks of which will be sent to ward and stake secretaries in November. Perhaps some of these suggestions will seem redundant to the veteran secretary, but there is a host of newcomers in our midst, and we can all benefit by helping to show them the way.

In November, pads of ward Sunday School monthly report forms will be sent stake secretaries in a quantity sufficient to supply each ward secretary with one pad. The stake secretary will distribute them to the wards. Each stake secretary will also receive a supply of small Annual Statistical and Financial Report forms. There will be enough of these to distribute two copies to each ward secretary. Each ward secretary should fill out these reports immediately after the last Sunday in 1942, and send one copy to the stake secretary. The other copy is retained for the ward files.

The stake secretary will also receive in November two copies of the large Annual Statistical and Report form. He or she will

fill these forms out from the information submitted on the smaller form by the ward secretary. The stake secretary should dispatch one of his large forms, properly filled out, to the general secretary *before January 20, 1943*. We cannot stress this deadline too much. If one ward fails to submit its report to the stake in time, then the stake report is held up. If the stake fails to file its report in the general office before January 20, then the record of the entire Deseret Sunday School Union is delayed. Can you appreciate, ward secretary, how important it is for you to submit your annual report on time?

Let us remember always that accuracy is the cardinal law of the secretary. With these abnormal changes taking place in your Sunday School, be on the alert to make your report paint a true picture of your school. Consult the Sunday School handbook in checking your rolls and records. On these annual reports, always read the instructions before you proceed. When you have filled out one of these forms you will be convinced that there is a treasure house of information on your Sunday School, all written on one small sheet of paper.

Annual report taking time is also an ideal season for checking on enlistment rolls. You can be of tremendous help to your ward superintendency by apprising them of the status of these rolls. The total of your cradle roll, excused roll, officers and teachers roll, active roll, and enlistment roll should equal your ward population, after allowing for non-members of the Church who may be on your Sunday School rolls. The ideal secretarial setup in the ward provides for an assistant secretary who serves as secretary for the ward enlistment director.

With such great shifts as the war is bringing about in many of our Sunday Schools, enlistment work takes on an even more important place in the sun. You, ward secretary, let us reiterate, with accurate reports and tactful comments, can keep your superintendency (and enlistment director) informed on the progress this most important work is making.

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## PRINTING THE "ARTICLES OF FAITH"

The practice of printing the Articles of Faith in card form was instituted February 18, 1878, by Elder George Goddard, first assistant general superintendent of the Latter-day Saints Sunday Schools from 1872 to 1899. At that time Elder Goddard had several thousand copies printed for distribution among the Sunday Schools.



# • Librarians •



General Board Committee: Albert Hamer Reiser, Chairman; Wendell J. Ashton

*Philosophy of American Education*,  
John T. Wahlquist, 407 pages,  
Ronald Publishing Company.

The author of this volume is well known to the officers and teachers of the Sunday School, since Dr. Wahlquist's *Teaching As the Direction of Activities* has been long in use in our classes on teacher-training and elsewhere among our workers.

One ought to get an idea of the general thought back of educational practice and planning before one can master the details of school work. This book will give one that general conception, round which to assemble the necessary data of the school room practice.

While it was not, of course, designed for religious instruction, as was essentially the case with Dr. Wahlquist's earlier work, yet the *Philosophy of American Education* contains much matter that might well serve as the background of the teacher of religion. For there is a necessary relation between what is done in the week-day schools and in the Sunday Schools.

Apropos of this point, the sections on "Religion As A Profession," "Religious Implications In Idealism," "Religious Implications In Pragmatism," and "Religious Implications In Realism," are important contributions to the subject.

It is a scholarly work, the *Philosophy of American Education*. And it is complete, though brief. No matter what aspect of American education one wishes to inquire about, one will find something about it here; and if the matter in the book is too brief, there is the superabundant references to the subject at the chapter end.

Dr. Wahlquist, as the reader may know, is a member of the Sunday School General

Board. Also he is Dean of Education at the University of Utah.

*History of Utah*,  
Andrew Love Neff, 955 pages,  
Deseret News Press.

A new history of Utah is not necessarily a novelty, but a history of Utah on the lines of this Neff book is.

As a rule, histories of the Bee-hive State have been either religious or political, or both. This volume, which is the first of a possible three, is social and economic. That is why it is unique. This volume takes the history of Utah to the year 1870.

After all, from the point of view of the historian, the main thing about the Mormon commonwealth, certainly in its first half hundred years, is its development, its growth, its rise on a desert, with almost nothing but man-thing should concern itself with constructive, power as a starting point.

Any history, therefore, that is worth any creative material, and such is found in abundance here. Perhaps no American commonwealth is so rich in positive material as Utah—certainly none of which the makers of the history themselves wrote so much. Writers are just beginning to find this out.

Dr. Neff was of the old Neff family, in East Mill Creek, near Salt Lake City. He died before the work was finished—before even the first volume was ready for the press. And so, Dr. L. H. Creer, another Utah man, put the material into shape for publication. As a matter of fact about three hundred pages were written by him. Dr. Creer is now head of the Western History Department at the University of Utah. Both he and Dr. Neff are products of the University of California, at Berkeley.

## A WONDERLAND

(Continued from page 548)

Visitors from surrounding wards are interested in the work. Last Sunday there were over a hundred visitors and parents.

Each part of the library work is assigned to different persons. Four people in all care for such a library acting apart and yet, under the direction of the superintendent. Some of the librarians are teachers.

The teachers were mostly untrained in the art of teaching. Some are young mothers and some are college students. The superintendent of this organization is a little lady who

Page 560

has specialized in child teaching, Lurlene Romney Cheney. For the last fourteen years she has been a member of one of the Stake Sunday School Boards. During that time she has contributed for the benefit of children such books as, *Fun and Finger Plays For Dimpled Hands*, and *The Romance of Our Heritage*. At present she is also a member of the Los Angeles Stake Board directly in charge of the Kindergarten and Nursery Departments, under the direction of Superintendent Wilford C. Brimley.

# Ward Faculty Meetings

General Board Committee: Lynn S. Richards, Chairman; James L. Barker, A. Hamer Reiser, Wallace F. Bennett, Edith Ryberg, Marion G. Merkle

## LESSONS FOR DECEMBER, 1942

### "GOSPEL SCHOLARSHIP"

#### Objectives:

1. To inspire all members of the Sunday School faculty to become more humble and more diligent students of the Gospel.
2. To give them concrete help in the methods and techniques of studying the Gospel.

#### References:

Article by Milton Bennion, "Gospel Scholarship," in this *Instructor*, p. 545. Note references listed there and additional references and Sunday School lessons given in the outline below.

#### Presentation of Lesson Material:

#### Questions:

1. Why are some people capable of understanding the Gospel rather readily, while others, though very intelligent and learned, are not?
2. How does a knowledge of the Gospel come to one?

#### I. Sources of Our Understanding of the Gospel

##### A. Deity

Paul makes it clear to us that the things of God are understood by the influence of the Spirit of God in our lives. "For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things which are freely given us of God." (I Cor. 2:11)

1. What Divine aids are available to us in our comprehension of the Gospel?
  - a. The Spirit of God or Light of Christ—References: Doc. & Cov. 88:5-13; Alma 29:1-8; Psalm 139.
  - b. The gift of the Holy Ghost—References: I Cor. 12:3; John, chaps. 14 to 16; Moroni 10:4, 5; Advanced Junior Lesson 7, "Fire from Heaven."

##### B. Our Own Efforts

While we cannot understand the Gospel of Christ without the Spirit of God and the

Note: See article by A. Reed Merrill, Superintendent of Summit Stake, on "The Importance of Gospel Scholarship," page 586, this issue.

Holy Ghost, neither can we by relying upon these alone. "God helps those who help themselves." Even the Savior's power to heal depended on the faith of him who wished to be healed. Revelation is predicated on human needs, faith, and inquiry. Divine forgiveness follows human repentance. "Through the atonement of Christ, all mankind may be saved by obedience to the laws and ordinances of the Gospel." A careful study of the Gospel reveals the glorious fact that man must co-operate with Deity, must do his part, if he is to understand, live, and enjoy the fruits of the Gospel of Jesus Christ.

1. What can man do, on his part, to increase his knowledge of the Gospel?
  - a. Have faith—James 1:5-7
  - b. Pray—Matt. 7:7
  - c. Study—Doc. & Cov. 6:7; 9:1-10; 88:118; 90:15; 130:18, 19; Proverbs 4.
  - d. Right living—Doc. & Cov. 58:27; Matt. 5:6; the story of Alma the Younger

#### C. Deity and Man Working Together

There are passages in Scripture and lives of great religious leaders which reveal to us forcibly the value of combining faith and study in our quest to understand and teach the Gospel.

1. References: "... seek learning by study and also by faith." (Doc. & Cov. 88:118) "... to be learned is good if they hearken unto the counsels of God." (II Nephi 9:28-29) "And inasmuch as they sought wisdom they might be instructed"; (Doc. & Cov. 1:24-28).

2. Leaders: Moses, Isaiah, Jesus, Paul, Joseph Smith, Anthony W. Ivins.

Illustrate the union of faith and study in the lives of one or two of them.

#### References:

Moses—second Intermediate, Lesson 17, 1943; Paul—Advanced Juniors, Lesson 12, "On the Road to Damascus"; Joseph Smith—Advanced Juniors, Lessons 37, 39, and 40; Joseph's "Own Story" in *Pearl of Great Price*, pp. 46-57.

#### II. Basic Attitudes of the Gospel Scholar

##### A. Humility

1. What is humility? (B. H. Roberts defined it as teachability.)
2. How does it relate to scholarship? (Matt. 5:3)

##### B. Open-mindedness

1. What does it mean to be open-minded?

2. What does it mean to be dogmatic?
3. Can a student of the Gospel be open-minded?
4. Can a student of the Gospel have strong convictions and a fervent testimony of the Gospel, without being dogmatic? Illustrate.

As Latter-day Saints we should be open-minded and teachable because: (1) We believe in continuous revelation, "that He [God] will yet reveal many great and important things pertaining to the Kingdom of God." Our religion is not a closed book, why should we then ever close our minds. (2) Our understanding of that which has been revealed is limited. Each individual and each new generation of individuals must learn the meaning of the principles of the Gospel for themselves. This should go on as long as life goes on.

References: II Nephi 28:29, 30; Doc. & Cov. 12:8; XI, and XIII Articles of Faith; Bennion, L. L., *Religion of the Latter-day Saints*, pp. 20-25.

### III. Some Suggestions on How to Study the Gospel

This is a big field, involving all the principles of learning. It is our purpose here to discuss a few things which relate particularly to work in the Sunday School by us who are laymen.

#### A. Establish a Balance Between Private Study and Group Discussion.

1. What are the values of group discussion of the Gospel?
2. Under what conditions may group discussion be quite fruitless?
3. What should be the time-ratio between private and group study?

#### B. Know How to Enrich the Gospel with "Outside" Material.

As Latter-day Saints we should seek after things "virtuous, lovely, or of good report or praiseworthy." We should welcome well established truth from all sources—science, history, literature, and human experience in everyday life. The Sunday School teacher can enrich his lesson and enlarge its application if he is at home in some of these other approaches to an understanding of life. This is an art. Let us call your attention to some things good and not so good which occur in our Sunday Schools.

#### 1. Things Not To Do:

a. *Substitute a personal interest for the outlined lesson*—There are occasionally, legitimate reasons to depart briefly from the course of study outlined by the General Board. However, we should not, on the

basis of the XIII Article of Faith, discuss anything-under-the-sun that will interest the class. We should not carry on a side show, in which the teacher talks about his hobbies and personal interests which have practically nothing to do with the lesson. We should not read boys and girls an exciting adventure story the last half of each period as bait for them to come and sit through a "dry" Gospel lesson before hand. We should find adventurous and interesting material which contributes to the lesson itself.

b. *Teach the Gospel in a vacuum*—Sometimes we teach the Gospel in a way that is quite unrelated and perhaps even contradictory to the things which our students are learning in school, in their reading, and elsewhere. All knowledge has not come to us through the prophets and the Scriptures. We should be careful not to teach the Bible, for example, as though it were a complete detailed history of mankind and a textbook in all the sciences. Let it stand as the great religious work that it is! Let us leave our students with the feeling that there are other fruitful approaches to life which go hand-in-hand with religion, though often different in interest and method. Our young people should not receive the impression in Sunday School that they must choose between science and religion, that they cannot accept both.

References: Advanced Senior 1943, Lesson 38; Bennion, L. L., *Religion of the Latter-day Saints*, pp. 14-20; M Men-Gleaner Manual, 1939-1940, chaps. IV and V; Widtsoe, *In Search of Truth*, chap. I.

#### 2. Things To Do:

a. *Study and use material which enriches your lessons and relates directly to your work.*

1. (Ask teachers this question): Where can you go to get background and enrichment material for your course of study for 1943? (We shall try to build our library to meet your needs.)

2. What general types of reading material do you find especially helpful in your work in the Church? (Suggest the following things, if not mentioned by the class.)

a. Regular study of the art of teaching. (Begin with Wahlquist's, *Teaching as the Direction of Activities*.)

b. Authoritative works on human nature, particularly at the age level of your pupils.

c. History and literature (including biography) are full of concrete, human interest material which illustrate principles of the Gospel—the fruits of their presence or lack—in the lives of people. Many of our lessons have an historical setting, for example, First and Second Intermediate, Juniors, and Advanced Juniors, and Genealogy.

d. The Standard Works — Continuous study of these great source books, particularly with our course of study for the year in mind, will enrich our lessons and ground us in our knowledge and appreciation of the Gospel more than any other type of reading. We should study thoroughly those parts of Scripture which relate to our course. Our Scriptures are a gold mine of literature replete with a knowledge of life and human nature, stories and ideas.

(e) Church magazines, *Relief Society, Children's Friend, Improvement Era*, and especially *The Instructor*.

b. *Be systematic in your study*— Miscellaneous reading such as is in the newspaper, digests, magazines, novels, etc., is good for us, but it should be thought of as a salad or dessert and not as the main course of a dinner. Planned reading, around the general theme of your course of study in the sources we have just discussed, will take the burden from teaching and give you great personal satisfaction.

c. Keep notes, scrap-books, stories, and pictures which illustrate your theme.

(Call upon the faculty member, who was assigned this topic last month, to offer a plan and demonstration of her method.)

d. Learn how to read the Scriptures to understand and enjoy them more.

(Call for assigned report. Note references listed in last month's lesson).

#### Cross References:

*The Instructor* will improve the Gospel Scholarship of every Sunday School worker. Each faculty member will find the following parts especially helpful: (1) The Magazine section, in front; (2) Ward Faculty Meetings; (3) Teacher Training; (4) Librarians; (5) and his own particular department.

All lessons relate to our theme, those below more specifically.

*Kindergarten and Primary*—Lesson 49, 1942

*First Intermediate*—Lesson 43, 1942; Lessons 24, 25, 27, 1943

*Second Intermediate*—Lesson 17, 1943

*Juniors*—Lessons 27 and 33, 1943

*Advanced Juniors*—Lessons 37 and 38, 1942 and 1943

*Seniors*—Lesson 41, 1942

*Advanced Seniors*—Lessons 37 and 38, 1943

*Gospel Message*—Chap XIX, 1942 and Lessons 29-32, 46, 1943

(Continued on page 570)



EXHIBIT OF VISUAL AIDS USED IN GENEALOGICAL DEPARTMENT



# Teacher Training



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Adam S. Bennion, Earl J. Glade, Antone K. Romney

## LESSONS FOR DECEMBER, 1942

### THE SOCIALIZED RECITATION METHOD

#### Lesson 10. For December 6, 1942

##### Objective:

To gain first hand information concerning the socialized recitation method of teaching.

Set up the facilities for this experience before the class period. Seating adjustments and a definite plan of procedure which will allow each member to participate should be carefully made.

It may be that the group should move forward in this experience, directed by the committee chairman rather than by the teacher. The director of this group should so lead that the group will understand the purpose of the socialized recitation method. They should also know which activities are appropriate for this recitation. There are some changes and dangers and disadvantages to this method. These should be understood. Students should learn how to prepare for the use of this method and how and when to apply in the teaching of Sunday School.

The teacher should make clear to all that these methods may be used together, or separately and that we are really more interested in the results to be obtained than we are in any one method. We are interested in teaching the Gospel of Jesus Christ and we are studying these different methods of teaching so that we may use any or all of them to teach the Gospel.

##### Assignments For Lesson 11:

1. One member of the class might define and illustrate remote and immediate outcomes as related to the teaching of the Gospel; be specific, using a regular lesson from any department.
2. One member might define and illustrate "Outcomes in relation to lesson and course objectives." Be specific, illustrate from a department of the Sunday School.
3. One member might discuss "the relationship of the age and degree of development of the pupil to the immediate outcomes to be hoped for."
4. One member might illustrate how to build a lesson plan so as to lead the class to a desired outcome. Be specific. Select subject, suggest age level and illustrate with actual lesson plan.

Page 564

##### Reference:

*Study Guide and Teaching As the Direction of Activities.* See references therein.

## OUTCOMES

#### Lesson 11. For December 13, 1942

##### Objective:

To obtain an understanding of the relation of the objective of a lesson to outcomes hoped for.

Allow for opportunity to make contributions on reports assigned last Sunday. These reports should demonstrate clearly that the objective of a lesson is the controlling influence of the lesson and that the outcome must be realized in any successful lesson. There should also be an understanding and demonstration of remote and immediate outcomes. Teachers need some immediate outcomes by which to appraise the success or failure of a lesson or a presentation. Voluntary interest shown by pupils may be thought of as an immediate outcome of a successful lesson. When this interest is accompanied by further action such as, a desire to read more, a desire to take part of a modified life, then the outcome is permanent and wholesome.

Indifference, ruthlessness, vagueness of ideas, adverse attitudes are negative outcomes which reflect failure of a lesson presented.

It would be well at this time to give a brief review of the ten lessons which have preceded this problem. A review may be presented from a study of the chart giving "Subject Matter, Titles of Sunday School Lessons by Departments." This chart gives the titles and numbers of the lessons covered as well as the lessons yet to follow. Such a procedure will make clear again the entire overview of the course. It is necessary that the pupil understand the entire overview of the course in order to make the transition which is now in store for him. From the chart mentioned above it is possible to give an overview of future lessons. These future lessons give us opportunity to lay a foundation for an appreciation of the Restored Gospel, which is the responsibility of teachers in organization of the Church to teach, and to demonstrate that power and fervency in teaching is a direct outcome of the teacher's enthusiasm for the subject he teaches.

In order for a teacher to apply the meth-



ods of teaching which have been discussed this winter it is necessary for him to understand the fundamentals of the Restored Gospel. We will therefore present some of the fundamentals of the Restored Gospel with the view in mind of crystallizing convictions.

### Assignments For Lesson 12:

1. Discuss briefly six subjects which are religious and taught by many Christian Churches, Faith, Repentance, Love, etc., 4 minutes.

2. Discuss briefly the six next lesson subjects which are particularly Mormon, 4 minutes. References, *Some Fundamentals of Mormonism*.

3. One member might discuss "Why I believe in the divinity of Joseph Smith's mission."

4. Discuss, "What were the bases of his claim to a divine mission?" *Documentary History of the Church, Comprehensive History of the Church, (Roberts); Joseph Smith, An American Prophet (Evans); Teachings of the Prophet Joseph Smith.*

## DIVINITY OF JOSEPH SMITH'S MISSION

### Lesson 12. For December 20, 1942

#### Objective:

To obtain a continuing faith in Joseph Smith and a desire to know more concerning the Gospel which was restored through him.

Brief review to bring thinking to date. Then allow for presentation of assignments made last Sunday.

This is a training course for teachers in Church organizations. All such teachers are under obligation to teach the principles of the Restored Gospel. They can more thoughtfully do this, if they understand that the Restored Gospel includes principles common to all religions as well as principles which are distinctively Mormon, peculiar to the "Restored" Gospel as taught by the Latter-day Saints, and differentiate the Church of Jesus Christ of Latter-day Saints from all others.

Subjects like Faith, Repentance, Chastity, Love, Righteousness, Salvation and, among Christian Churches, the Resurrection and Immortality of the Soul, are examples of principles which many religions have in common. Teachers in L. D. S. Church organizations should be masters of all such subjects and should have a glowing enthusiasm for them.

In addition L. D. S. teachers must have a thorough mastery of and strong convictions about:

1. The Divinity of Joseph Smith's Mission.

2. The First Article of Faith and Modern Revelation.
3. The Book of Mormon and the Bible.
4. Gospel Ordinances and Priesthood.
5. Pre-existence and Eternal Progression.
6. Tithing and the Word of Wisdom.

The next six lessons will be devoted to these six groupings of subjects. The purpose of these presentations is to reinforce, clarify, and crystallize the convictions of the members of the teacher-training classes, to the degree that each one will have a warm enthusiasm for and a strong "testimony" about each subject.

Another distinguishing principle of the Restored Gospel is deserving of special attention. It is the principle which Joseph Smith singled out as distinctive when President Martin Van Buren asked him wherein we differed in our religion from the other religions of the day. Brother Joseph said: "We differ in mode of baptism and the gift of the Holy Ghost by the laying on of hands. We considered that all other considerations were contained in the gift of the Holy Ghost, and we deemed it unnecessary to make many words in preaching the Gospel to him. Suffice it to say he has got our testimony." (From *Documentary History of Church*, Vol. 4, page 42.)

A testimony of the Gospel is the outcome of fervent seeking after truth. It does not come from passive listening to the testimony of others, though this helps. It comes from prayerful, earnest action including earnest study, upright living, and consistent doing the will of the Father. One wise Church leader once said, that if one does not have a testimony about tithing, he will get a testimony, if he will get up and preach the doctrine to others. Teachers frequently testify that they gain most from their teaching because in the course of their preparing for teaching, they teach themselves more than they ever knew before. Such learning is of a high and excellent type. Members of teacher-training classes should be constantly motivated to employ the principle of learning by doing because of its relationship to *Teaching As The Direction of Activities*.

### Assignments For Lesson 13:

See questions and problems on page 22, *Some Fundamentals of Mormonism*. Assign one to each member of the class.

### General Assignment:

All of lesson 2 (pages 8 to 12), lesson 4 (pages 18 to 22) in *Some Fundamentals of Mormonism*.

Devote the period to a review of lessons to date and preview of following lessons. Use the *Study Guide*.

## THE FIRST ARTICLE OF FAITH AND MODERN REVELATION

Lesson 13. For December 27, 1942

### Objective:

To increase our knowledge concerning the personality and will of the Lord, and to enhance our appreciation of His revelation to man.

By a discussion of points presented as a result of assignments made the following points should be made clear: The personality, purpose and will of the Lord. The mission and teachings of the Savior. The nature,

office and ministration of the Holy Ghost. Priesthood, Baptism, Resurrection, Immortality, Eternal Life, Salvation, Exaltation, Atonement, Faith, Repentance, Salvation for the Dead, and the Word of Wisdom.

### Assignment For Lesson 14:

Assign members of the class to discuss questions 2, 4, 6, and 7 on page 27 of *Some Fundamentals of Mormonism*, assign a discussion of questions 2, 3, 4, 9 and 10 on page 18. Assign the entire class the consideration of materials in lessons 3 and 5, pages 12 to 18 and 22 to 27 of the same book.



## Choristers & Organists



General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; George H. Durham

### SONG ANALYSIS

"A Stranger Star O'er Bethlehem"  
Deseret Sunday School Songs, No. 28.

This song is suggested to be used in the program for Christmas, and offers a good alternate to the frequently used "With Wondrous Awe." It is a song more difficult to make interesting especially with the younger members of the school, because the words are more exalted in form and the meaning considerably involved in poetic expression. It is not particularly inspiring as an admonition to sing, as is the chorus of "With Wondrous Awe," nor is it didactic entirely. It is rather a commentary on some of the outstanding events of the Savior's life, and some of the exalted offices He fulfilled, couched in the usual beautiful style of Orson F. Whitney. The music is quite conventional, and depends upon the four parts to be thoroughly effective.

The most difficult task in teaching the song is that of making the meaning of the poetry clear to the children, because much of the phraseology is beyond the child's vocabulary. It is beneficial occasionally to teach such a song, because the contrast with the ordinary child-song proves helpful both

ways. Such expressions as the following will be understood by the children only if explained, because a child's vocabulary consists of words about what he sees, feels and touches, with a few verbs to actuate them:

- "The Orient sages bring" (first verse).
- "To hail the new born King" (first verse).
- "A Prince in Shepherd's guise" (second verse).
- "His scattered flock" (second verse).
- "Minds upborne by hollow pride" (second verse).
- "Dimmed by sordid lust" (second verse).
- "Diamonds in the dust" (second verse).
- "Doomed Jerusalem" (third verse).
- "Recreant Priests usurped unhallowed Powers" (third verse).
- "I am the Way of Life and Light" (third verse).
- "Ignored Salvation's message" (third verse).
- "Where lightnings 'thwart the gloom'" (fourth verse).
- "God whom worlds adore" (fourth verse).
- "Immanuel was no more" (fourth verse).
- "Unconquered Spirit spurn the shackles of the tomb" (fourth verse).
- "A falchion from its sheath" fifth verse).
- (And, in fact, almost the entire fifth verse.)

### BIRTH OF HOPE Alfred (Lord) Tennyson



Rise, happy morn, rise holy morn, draw forth the cheerful day from night. O Father, touch the east, and light. The light that shone when hope was born.



# Gospel Doctrine



General Board Committee: Gerrit de Jong, William M. McKay, Thomas L. Martin,  
Joseph Christenson, J. Holman Waters

Subject: THE WAY TO PERFECTION

For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age  
Not Otherwise Assigned

## "AND THE BOOKS WERE OPENED"

Lesson 43. For December 6, 1942

### Readings:

The text, Manual, Lesson 43.

### Outline of Material:

- I. Words and Deeds Recorded:
  - a. Assurance of this in scripture.
  - b. Manner not made known.
  - c. Earthly and heavenly records:
    1. Modern miracles of recording.
    2. The heavenly recording.
  - d. What escape from our record:
    1. Psalmist's view
    2. Repentance an avenue of escape.
- II. Records in the Church:
  - a. Records required.
  - b. The Lamb's Book of Life.
  - c. Records and Church standing.
    1. Membership date.
    2. Importance of retention of membership.
  - d. Temple ordinances:
    1. Witnessed.
    2. Recorded.
- III. The Pre-Ordained Plan:
  - a. Order in spiritual world
  - b. Statement by the Prophet.
  - c. Each to keep record of his life.

### Lesson Development:

1. Is it fair that one should be judged by the record of his conduct? How do we judge people here on earth? Just what items are recorded about us, even when our records are complete? What things are not recorded on the books of the Church?

2. Are our thoughts recorded? If so, how and where? Can you tell the sort of life, in general, that one has lived on earth by studying his face and features, though you do not know anything about his record? If so, how?

3. Supposing there were no written records and suppose, further, that each person, in the "judgment day," were allowed to go into his reward on his own representation, do you think he would "go to his own place"? Are people happy here who have to keep the company of those in a different class from themselves—socially, financially, mentally, or religiously? Are there any reasons for believing that conditions will be any dif-

ferent in heaven—at least, in the hereafter?

4. Read, or re-read, Hawthorne's Great Stone Face. How was it that Ernest came to resemble the image on the mountainside? Is this principle true in life generally, that we get to be like the image of our thoughts?

This may make a good assignment for a member of the class.

5. Do we have the power to change our thoughts, manners, habits, behavior in life as we know it now? Tell any experiences you may have had to show that we do or that we do not. How may changes take place now in our lives? Is it true that "it is up to us whether or not we are saved," now that Christ has died for us?

6. Since all of us sin, some in this way and others in that, and since we must all, in the last analysis, trust to the mercy of God, what is it, finally, that counts for most in the sight of God, so far as our soul-condition is concerned?

### Lesson Enrichment:

A great deal has been said in these lessons, as indeed a great deal is said in the scriptures, about repentance; something ought to be said here, in this last opportunity, about the principle as it operates in our lives.

We are sometimes inclined to minimize repentance. On the contrary, we should maximize it. God would not have said so much about it if it were not a major principle of the gospel. Our own scriptures, particularly, are full of the doctrine of repentance.

Repentance presupposes faith. Repentance precedes baptism, which takes for granted that we have truly repented after having exercised faith. Indeed, repentance leads straight to the gift of the Holy Ghost. For, having forsaken our sins, presumably, we need some divine aid to keep us from falling into the same old sinful life again. These principles and ordinances all tie in together beautifully and logically. It is, of course, taken for granted that our repentance is genuine—that is, that we are sorry, that we alter our life for the better, and that we are determined not to do what we have repented of again.

This is a saving principle, all along the line. Never a day passes but repentance has to be called into use in our lives. Otherwise

none of us would be saved. When we get off the "strait and narrow road," repentance puts us back on it.

Repentance, however, involves these ideas: (1) a recognition of right and wrong, (2) a desire to take the right path, (3) regret that we have been on the wrong path, (4) an actual taking of the right road, (5) a determination to continue on that road, (6) an earnest seeking for divine aid (the Holy Ghost), so that we shall be strengthened in our determination, and (7) in case we fall again, the necessary humility to repent once more.

This principle of repentance, though, is not something to be played with.

## THE CELESTIALIZED EARTH

Lesson 44. For December 13, 1942

### Readings:

The Manual, Lesson 44, especially the passages quoted from the scriptures.

### Caution:

The material in this lesson should be handled with great care, since it is a subject on which not much has been revealed and since it is one on which there can be much speculation. The teacher should, therefore, stick pretty close to such matter as can be shown to be true from holy writ, either ancient or modern, particularly modern.

### Outline of Material:

- I. Where Is Heaven?
  - a. Not merely "Somewhere."
  - b. But here on earth.
  - c. Earth was made for man.
  - d. Earth now and after its "resurrection."
- II. Life Stages of Earth:
  - a. Its mortal state.
  - b. Its immortalized state:
    1. Not to be destroyed.
    2. But only changed.
  - c. Isaiah's prophecy concerning it.
  - d. Modern revelation on the subject.
- III. Resurrected Earth in Celestial Kingdom:
  - a. Sanctification of earth.
  - b. Made fit for immortal beings.
  - c. To be like stars in firmament.
- IV. The Past, Present, Future:
  - a. Present-day marvels.
  - b. Inter-world communication.
  - c. Faith in the future.

### Lesson Development:

1. Who will "inherit the earth"? What does it mean to be "meek"? (Look up the word in the dictionary. It is not what people usually think of as "meek.")

We are not informed where the others will have their abode. And there is no use speculating about it.

2. How would you proceed to justify (a) from reason and (b) from scripture that earth was made for man's eternal home and that the "righteous" will live here? Contrast this idea with that commonly held by believers in the Bible, other than the Latter-day Saints.

3. Discuss the statement in the text (page 349) that "today this earth is passing through its mortal state just as are all creatures upon it."

In what respects is death present in the earth—the plant and animal life? Compare and contrast the changing state of man and the earth as we know it.

When was the earth baptized? When will it undergo its baptism of fire?

4. Explain the statement in the quotation from the revelation to our own prophet, "the earth abideth the law of a celestial kingdom."

Is man, also, "abiding" in the law of the celestial kingdom today? What are some of the laws of the celestial kingdom so far as man is concerned? Name one of the laws of that kingdom which man is not living now.

5. How can "sin and iniquity be driven from the earth," as hoped for by President Young in the quotation from him on page 351 of the text?

### Lesson Enrichment:

On page 354 of the text we are asked to "go on in full faith."

On what evidence are these things of the future of ourselves and the earth based? What are some of the theories of scientific men respecting the future of the earth and man? On what evidence do they base their opinions?

Does any man, can any man of himself, know what is to come? Is not the best he is able to do only a guess? Why should we not use our faith to fathom the future of both man and the earth?

What is the difference between faith and knowledge?

### Application:

How can I increase my faith to a point where I can know, instead of merely having faith?

## CHRISTMAS PROGRAM

For December 20, 1942

## GENERAL REVIEW

For December 27, 1942



# Genealogical Training



General Board Committee: A. William Lund, Chairman; Joseph Christenson,  
Archibald F. Bennett, Junius R. Tribe

Subject: OUT OF THE BOOKS

Available To All Members Over 18 Years Of Age

## LESSONS FOR DECEMBER, 1942

### WRITING THE HISTORY OF YOUR FAMILY

Lesson 42. For December 6, 1942

#### Text:

*Out of the Books, Lesson 42.*

#### Objective:

*To show the procedure, style and arrangement to follow in preparing a complete history of your family.*

#### Topical Outline:

See *The Instructor* for July, 1941, page 374.

#### Points To Emphasize:

1. The objective of all genealogical research is to connect individuals in true and complete family groups and to link up these family groups into pedigrees.

2. Each person should endeavor to obtain the family groups of every family of each of his progenitors. In addition as time may permit he should trace out the record of all families descended from his various progenitors.

3. A properly compiled record of any family will give more than bare genealogical facts of birth, marriage and death. It should include interesting character sketches, biographical notes, thrilling adventures and faith promoting experiences.

4. In the search for these human interest stories new facts are continually brought to light which give valuable additional evidence for the genealogical data already compiled.

5. When compiling the record of a single family, leave no source unexamined that can possibly throw light on the characters, manner of life, and contribution to posterity of these people.

6. The record you compile should be based on actual facts and not on hearsay, conjectures or shadowy legends.

7. Certain source records are rich in the materials from which accurate life stories can be written. Individuals may be interviewed and church, town, county, state and national records carefully consulted, as well as printed biographies, pedigrees and family histories.

8. The compiler of the genealogy of the descendants of Thomas French has demonstrated what a wealth of extremely valuable and interesting material can be found relating to a remote ancestor.

9. Many printed family histories give only a meager statistical account of the family, leaving out all facts which would arouse interest in the minds of descendants. Such inadequate family genealogies should be added upon through careful consultation of the rich supplementary sources available to the painstaking students.

#### Assignment:

1. Find by your efforts in correspondence or research one new progenitor not before known to your family.

2. Write a concise history of one line of your ancestry from the earliest known progenitor to the present time. Be careful to base your statements on established facts. Utilize illustrations, anecdotes and character revealing incidents wherever obtainable.

### ASSIGNMENT DAY For December 13, 1942

Utilize this Sunday to check up on completion of all assignments made during the year's course to date. The most important ones are the following:

1. List the names of all your progenitors with whom you are connected by sealing and give your relationship to each.

2. Fill out on the standard printed form your Personal Record.

3. Make out a family group record for your own immediate family.

4. Make out your pedigree chart, beginning on line 1 with your own name.

5. Make up your Portrait Pedigree.

6. Write the life story of a grandparent or great-grandparent, illustrating it with photographs, pictures, faith-promoting experiences or interesting anecdotes.

7. Make out family group records for the first seven couples on your pedigree chart.

8. Send a copy of your family record to the Church Record Archives.

9. Visit or write a letter to a relative, offering to exchange genealogical data.

10. Write a concise history of one line of

your ancestry from the earliest known progenitor to the present time. Be careful to base your statements on established facts. Utilize illustrations, anecdotes and character revealing incidents wherever possible.

11. We suggest that a sufficient number of class periods be devoted by the teacher to directing the class in their efforts to complete as many as possible (preferably all) of these assignments before the close of the year. We ask further that the class instructors report to their Stake Supervisor of the Genealogical Training Class Department the names of all who have successfully completed the above assignments. The Stake Supervisor in turn should promptly mail all the names submitted from the various wards of his stake to the Executive Secretary of the Sunday School Union.

Such a list of successful trained workers will be of assistance in planning for future genealogical activities.

### CHRISTMAS PROGRAM

For December 20, 1942

### GENERAL REVIEW

For December 27, 1942

Use this class period to review outstanding points which have been emphasized during the year's course, and to have members testify of the value of the various sources they have learned about in the solution of their own individual problems. The following questions may serve as a guide in this review:

1. Name three reasons why we do temple work.
2. Why should genealogical and temple records be accurate and complete?
3. Why should all names gathered for temple work be arranged in complete family groups, and then, as far as possible, into connected pedigrees?
4. What is the adopted standard for approximating missing dates of birth in a genealogical record?
5. Have members of the class relate exactly what success they have had in tracing their own genealogy by consulting one or more of the following sources:

- a. Relatives
- b. L. D. S. Church record archives
- c. Church record archives
- d. Printed genealogies
- e. Place records
- f. Sources in the Utah Genealogical Library
- g. Vital records
- h. Parish registers
- i. Court records
- j. Wills
- k. Deeds
- l. Bible records
- m. Diaries or journals
- n. Correspondence
- o. Census records
- p. Military records
- q. Visitation pedigrees
- r. Heraldry
- s. Microfilm records
- t. Biographies and family histories

## WARD FACULTY MEETING

(Continued from page 563)

*Gospel Doctrine*—Topics for 1943 (Lessons not available at this writing): Importance of Education and Study, Science and Religion, Culture.

### Assignments for January, 1943:

"Moral Thoughtfulness."

### Short Talks:

1. Thoughtless types of behavior which have a bad influence on the character of others. (e.g. gossip, distrust, drunkenness, failure to keep sick children away from playmates, etc.)

2. Ways of developing thoughtfulness in ourselves in relation to the rights and well-being of others.

### Perspective:

To give the faculty meeting teacher perspective, we list here the following topics as they will appear monthly in this series in 1943.

Moral Thoughtfulness—January  
Freedom, How Secured—February  
Courage to do the Right—March  
Faith in God and in Human Salvation—April  
Fidelity, Dependability—May  
Chastity, Marriage, and Family—June  
Prayer—July  
Revelation and Restoration—August  
The Mission of Jesus Christ, Universal Salvation—September



# The Gospel Message



General Board Committee: Carl F. Eyring, Chairman; Don B. Colton,  
William E. Berrett, Joseph Christenson

Subject: PRINCIPLES OF THE GOSPEL AND METHODS OF MISSIONARIES  
For Young Men and Women 19 and 20 Years of Age

## LESSONS FOR DECEMBER, 1942

### THE CHURCH PROGRAM FOR THE MATERIAL NEEDS OF ITS MEMBERS

#### Lesson 43. For December 6, 1942

##### Text:

The Gospel Message, Chapter XXI.

##### Supplementary References:

Widtsoe, *The Program of the Church*, pp. 31-122; Berrett, *Doctrines of the Restored Church*, Chapter XII; Bennion, *Mormonism and Education*, 203-270.

For a complete list of supplementary sources see footnotes in *The Gospel Message*, pp. 141-148 and the list of references on page 148.

##### Objective:

To bring students to an understanding and appreciation of the comprehensive program of the Church for the material needs of its members.

##### Suggested Procedure:

##### The Introduction:

Step 1. Interest may be aroused in one of the following ways:

##### A. The Question Method:

1. Joseph Smith once said, "A religion which does not make people happy here and now is not worth having. How does your own religion stand when this standard is applied?"
2. What does the Church of Jesus Christ of Latter-day Saints do to make you happy? (List the answers on the black-board.)
3. What is the United Order? Tithing? The Church Welfare Plan?
4. What is the present Church program for education? What schools are maintained?
5. What is the annual cost? What are Seminaries?
6. What does the Church do in recreation?

##### B. The Problem Method:

1. List the things needed to make people

happy. (Put the list on the board.) What is the Church doing to meet each of these needs? (See Widtsoe, *The Program of the Church*, Chapter I-XI.)

2. Should a church provide a program for the health, economic welfare, education and recreation of its members or should it devote all of its energies to so-called spiritual things?
3. What is distinctive in the Mormon program for the material needs of its members?

##### C. Current Topic Method:

Read to the class an article about the "Mormon Program" as printed in some current non-Mormon magazine, book or newspaper. Invite the comments of the class.

##### The Research Period:

Step 2. Step 1 is for the purpose of arousing general class interest and determining the problems which need solution. In order for the class members to intelligently solve the problems it is necessary that some research be made. The teacher should not ask the questions and then answer them himself. One or more of the following may be done to supply students with needed information.

- a. Have the students read silently the material in the text, *The Gospel Message*. While reading is going on the teacher should outline the material on the black-board.
- b. Have special reports given. (See Lesson 42 for suggested assignments.)
- c. Have students use and quote from the text or supplementary references as needed during the discussion.

##### The Discussion:

Step 3. While it is possible to merge the research period and the discussion period together the discussion will ordinarily follow the research. The discussion period is the opportunity for the student to use and display the knowledge he has gleaned in his research. It is the use of knowledge which fixes it in the memory. Joy comes from expressing to others that which we have learned.

Return to the questions and problems

raised at the beginning of the class hour for further discussion. If time permits add further questions. The question should not be merely factual, but should relate specifically to the problems of life.

#### The Summary:

*Step 4.* All of the problems raised in this class period will not be solved in the one hour. Reserve sufficient time to summarize the problems raised, the answers, as far as they have been discussed and list the problems needing further research and discussion. The summary is best made on the blackboard.

#### The Assignment:

##### Step 5.

- a. Assign all unanswered problems to individual students.
- b. Assign students to give talks on the following:
  1. "The Church Educational System." References: *The Gospel Message*, pp. 145-147; *Bennion, Mormonism and Education*, pp. 203-270.
  2. "Church Provisions For Recreation and Cultural Development." References: *The Gospel Message*, pp. 147-148; *Widtsoe, Program of the Church*, Chapter 7.
- c. In place of the above a Church film on the Church Welfare Program (available in each stake) may be shown.

### THE CHURCH PROGRAM FOR THE MATERIAL NEEDS OF ITS MEMBERS—(Continued)

#### Lesson 44. For December 13, 1942

#### Text:

The Gospel Message, Chapter XXI.

#### Supplementary References:

(See Lesson 43 in the September *Instructor*.)

#### Objective:

To develop student ability to explain what the L. D. S. Church is doing for the material needs of its members.

#### Suggested Procedure:

*Step 1.* Briefly review the progress of last week's discussion on this subject and list on the blackboard the problems for further discussion. (If the film strip is shown this and subsequent steps except the assignment may be omitted.)

*Step 2.* Have all special reports given.

#### The Discussion:

*Step 3.* Discuss any listed problems needing further consideration. If the problems

have been adequately covered have each student in turn ask his neighbor a question on some phase of the subject. This will serve as a rapid review and bring many into active participation.

#### The Summary:

*Step 4.* With the aid of the class summary using the blackboard, the findings of the class on the extent of the program of the Church for the material needs of its people.

#### The Assignment:

*Step 5.* The final class period will be given to a general review of the year's work. If the reviews held during the year have been made interesting students will look forward to this one. Both teacher and students should have part in preparing for the review. The following are suggestions as to the way in which a review may be carried out.

a. Appoint one student to each chapter of the class Manual. Have the student prepare three or four questions to ask the class, the answers to which will serve to bring out the message of the chapter. The student will be prepared, of course, to judge the correctness of the answers and to comment on them. Before asking the questions the student should give the name of the chapter and the general nature of the material in it so as to recall it to the class.

b. Appoint one or more students to each chapter in the Manual and instruct them to be prepared to answer any questions which class members may ask them.

c. Arrange for a radio type quiz by asking each member of the class to prepare a set of three questions dealing with some subject covered during the year, each set of questions to be written on a single sheet of paper and put in a box from which the interviewer will draw them for the quiz. Points for correct answers and penalties for incorrect ones by the contestants can be worked out.

#### Completion Exercise:

d. (Fill in the blanks with the appropriate word or words. These questions should be mimeographed and passed out to class).

1. The lesser Priesthood is called .....
2. The revelation dealing almost exclusively with the health of man is called .....
3. The man who holds the keys to the sealing power of the Priesthood is .....
4. The scripture contained an account of Joseph Smith's first vision is .....
5. The first two ordinances of the Church are .....



**Matching Exercise:**

(Match the columns by placing in the blanks in column II the correct number of the item from column I which best belongs to it. This then should make a complete true statement of each pair of items. Note: There will always be one extra item in the left hand column.)

- I.
1. Bishop ( ) is the first office in the Aaronic Priesthood
  2. Deacon ( ) is a member of the traveling Presiding High Council
  3. Priest ( ) is a member of the Aaronic Priesthood who can baptize
  4. Apostle ( ) is an office handed down from father to son
  5. Presiding Patriarch ( ) is a name for a people who are pure in heart
- II.
1. Salvation ( ) the work which Christ accomplished by His life, death and resurrection
  2. Gift of Tongues ( ) may be had by the living and the dead who accept and obey the gospel
  3. Atonement ( ) is a sign of the presence and power of the Holy Ghost
  4. The Fall ( ) is a sign of the presence and power of the Holy Ghost
  5. Zion ( ) is a sign of the presence and power of the Holy Ghost

e. The final class review may be had in the form of student testimonials of values gained from the year's work. If this form of review is used the teacher should place on the blackboard in front of the class a brief

outline of the year's work giving the name of each subject and two or more contributions under each. This will serve to direct student testimonials into constructive channels by recalling to their attention the materials which have been covered. Every student should have an opportunity of expressing himself and testimonials should be limited in time so as to allow for this.

f. Another form of review is that made by the teacher in lecture form. It is not generally favored and should be resorted to only where the teacher is a skilled lecturer and has carefully analyzed and outlined the accomplishments of the year. The outline should be placed on the blackboard before the students or mimeographed and placed in their hands to aid students in following the instructor.

**CHRISTMAS PROGRAM**

For December 20, 1942

**GENERAL REVIEW**

For December 27, 1942

A review requires intense teacher preparation if it is to be interesting and have value. No teacher should approach the day of the review without having worked out carefully in advance what he is going to do. Many suggestions were given under "assignments" in Lesson 44. Turn to that for help. Feel free to substitute methods, but there is no substitute for careful planning and preparation. This is the last Sunday of the year and a fine impression should be left as well as a unified idea of what the year's work was all about.

The teacher is urged to re-read the *Instructor* material for January 4, 1942, found in the *Instructor* for November, 1941, to get a review of the objectives of the year's work, and then to ask himself, "Have these objectives been accomplished?"

**THE COST**

❖ "I would give the world to have your experience," said a wealthy man to a devout Christian. "That is just what it has cost me," the good man replied. That has been the price of the Scriptures to us. Hundreds have given up the world that we might have the Word of God. "Ye shall leave me alone: and yet I am not alone, because the Father is with me." (John 16:23) ❖



# Advanced Seniors



General Board Committee: Lynn S. Richards, Chairman;  
Earl J. Glade, Joseph K. Nicholes

Subject: REVIEW OF THE PRINCIPLES OF THE GOSPEL  
For Young Men and Women 17 and 18 Years of Age

## REVIEW OF THE CHURCH WELFARE PLAN

Lesson 42. For December 6, 1942

### Text:

Sunday School Lessons (Manual) No. 42.

### Problem:

What relationship exists between the Gospel Plan and the Church Welfare Plan?

### Supplementary References:

In addition to the references listed under Lessons 39, 40, and 41, the teacher should ask the bishop for the bulletins and reports on the Welfare Program that have been sent to him during the recent months. From these it will be possible to obtain reports of the accomplishments of the past year and the budget proposals for the ensuing year.

### Objective:

To see the Church Welfare Plan in its entirety as an effort to make the Kingdom of God on earth more closely approximate the ideal than it has heretofore.

### Methodology:

On page 78 of the class Manual there is a diagram which shows the interrelationships that exist between each unit of the entire Church Welfare Plan. This should be reproduced on a blackboard if Manuals are not available for the students. The teacher should make use of this diagram to indicate the vastness of the program and indicate the place that each individual member may fill in helping to achieve its goals.

The Manual material should be discussed with the students under the following headings:

1. The basic elements of the plan.
2. The achievements of the plan.
3. The extent of the operation of the plan at the close of 1942.
4. The Welfare Plan Budget for 1942.
  - a. For this Stake.
  - b. For this Ward.

Following this presentation, the period should be devoted to a review of the previous three lessons. If facilities are available for making duplicate copies of tests, a written Page 574

test should be prepared. These might be of the multiple choice type, completion questions, matching types or true-false questions. (See Wahlquist, *Teaching As the Direction of Activities*, pages 126-137, "Measuring Results In Religious Education," for suggestions concerning the use of these types.)

If the review must be conducted orally, the teacher should make a list of questions that cover the salient points of each of the last three lessons. For oral review the following suggestions should be kept in mind as the questions are formulated:

1. Do not ask questions that can be answered by a "Yes" or "No."
2. Make each question cover but one phase of the problem, so that a direct, straight-forward answer can be given.
3. State the question in simple, direct language, so that the listeners know what is being asked for by the question.
4. Insist on having each question answered before commencing on the next.

(For further suggestions see Wahlquist's, *Teaching As the Direction of Activities*, pages 117-124, "The Art of Questioning.")

### Enrichment Material:

In April, 1942, the Church Welfare Committee consisted of:

Advisers: John A. Widtsoe, A. E. Bowen, John H. Taylor, Antoine R. Ivins, The Presiding Bishopric, Mrs. Amy Brown Lyman.

General Committee: Henry D. Moyle, Chairman; Robert L. Judd, Vice-Chairman; Harold B. Lee, Managing Director; C. Orval Stott, Field Representative; Roscoe W. Eardley, Storehouse Supervisor; Mark Austin, Wm. E. Ryberg, Stringham A. Stevens, J. Frank Ward, Clyde C. Edmonds, and Sterling H. Nelson.

The Church is divided into the following seventeen geographical regions for the Welfare work:

Arizona, Bannock, Boise, Cache Valley, Canadian, Central Idaho, Central Utah, Eastern Idaho, Nephi, Northern California, North East Utah, Northern Utah, Richfield, Salt Lake, Southern California, South Eastern Idaho, Virgin River.

### Activities:

During recent weeks the teacher should have been directing the class in the comple-

tion of some project that contributes to the success of the Welfare Program. In addition plans should be made, where possible, to visit one of the 67 Regional Storehouses, or the Central Bishop's Storehouse in Salt Lake City. These activities should have given each student a taste of the joy of service and unselfish giving, an understanding of the breadth and magnitude of the Welfare undertaking, the relationship of the Gospel plan and the Welfare objectives, and a determination to assist in the furtherance of the Kingdom of God on earth.

#### Assignments For Next Class Session:

1. Assign a student to read James 1:26, 27, before the class and explain its meaning.
2. Assign another to treat I John 4:20, 21, in like fashion.
3. Assign another student to do the same with the parable of the Good Samaritan, Luke 10:29-37.

### RELIGION OF DAILY LIFE

#### Lesson 43. For December 13, 1942

#### Text:

Sunday School Lessons (Manual) No. 43.

#### Problem:

Why should religion, which usually is thought to deal with matters of the spiritual realm, concern itself with temporal affairs and the relationships that exist between men?

#### Supplementary References:

L. L. Bennion, *The Religion of the Latter-day Saints*, pp. 197-213; Talmage, *Articles of Faith*, pp. 429-452; *Discourses of Brigham Young*, pp. 12-26; *Improvement Era*, February, 1932, "Saving or Demonstrating Your Religion, Which?"

#### Objective:

To demonstrate that the true test of religion is found in the practical application of its ideals to life situations, and that Mormonism, through the many channels it provides for its members to function in the Church, is meeting the test in a creditable way.

#### Methodology:

This lesson is one that demands presentation in such a way that it will sink into the emotions of the students as well as into their intellects. It is, in reality, a lesson-summary of the entire year's course of study, as it deals with the part that religion should play in the life of each Latter-day Saint.

The three assigned reports should provide the setting for the class discussion. The various lessons of the year should provide the students with ample material for a vigorous

socialized recitation. (See Wahlquist, *Teaching As the Direction of Activities*, pp. 79-86.) The following suggestive questions should prove helpful, but should be expanded according to the needs of the group:

1. What do you think of James' definition of "pure religion?" (See James 1:26, 27.)
2. To what extent is the utility of a man's religion a good test of its validity? Why?
3. In what sense has the Latter-day Saint missionary system of past years indicated an unselfish love of mankind on the part of the Church membership and the missionaries?
4. Why do you suppose that the scriptures say we cannot love God if we hate our brother? (See I John 4:20, 21.)
5. What relationship can you see between the payment of tithes and donations and the love of God and love of fellow-men?
6. In what sense is fasting and the payment of a fast offering an indication of real Christianity?
7. What indications are there that the Church Welfare Plan is a sound Christian movement?
8. What have your participations in the various Welfare projects sponsored by this class taught you concerning Christian service and practical religion?
9. What evidences can you find that Jesus expected His followers to manifest their religious idealism in active service, rather than adopting His message simply as a way of believing?

The teacher should make good use of the Manual material, and stress the importance of the idealism expressed in the thirteenth Article of Faith, as a guide to progressive Christian religion.

#### Enrichment Material:

"We defend religion too much. Vital religion, like good music, needs no defense but rendition. Wrangling controversy in support of religion is precisely as if the members of an orchestra should beat folks over the head with their violins to prove that music is beautiful. But such procedure is no way to prove that music is beautiful. . . . Play it." (Quoted from Harry Emerson Fosdick.)

"If we wish to enjoy the spirit of Zion we must live for it. Our religion is not merely theory; it is a practical religion to bring present enjoyment to every heart." (*Discourses of Brigham Young*, p. 18.)

**CHRISTMAS PROGRAM**  
Sunday, December 20, 1942

**GENERAL REVIEW**  
Sunday, December 27, 1942



# Seniors



General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, DeLore Nichols, A. William Lund, Antone K. Romney

Subject: THE SCRIPTURES OF THE CHURCH: AN APPRECIATION COURSE  
For Young Men and Women 15 and 16 Years of Age

## ETERNAL PROGRESSION (Life After Death)

### Lesson 43. For November 29, 1942

#### References:

There are various tracts and pamphlets on this subject, published by the Church.

Smith, Joseph Fielding, *The Way To Perfection*, see index; Smith, Joseph Fielding, *The Progress of Man*, see index; Talmage, James B., *Articles of Faith*, chapters 20 and 21; Mormon 9:13; *Doctrine and Covenants* 45:17, 45; Luke 16:22-26; II Corinthians 12:2-4.

#### Objective:

To increase assurance in the minds of the young people that life is continuous, and that happiness here and hereafter depends upon the kind of life we live.

#### Observation:

There is no principle of Mormonism more comforting and inspiring than that of eternity of life. When we understand that the life we now live is but part, a brief section of life eternal, and that contacts, associations, and family relationships established here continue into the life beyond the grave, there is every reason to rejoice. Lift this hope out of our lives, and there would be little left. "If in this life only we have hope in Christ," exclaimed Paul, "we of all men are most miserable." (I Corinthians 15:19.)

#### Suggested Class Activities:

Scripture Reading: read again Psalms 23.

This should have been memorized and the whole class should now repeat it.

Perhaps the best activity for this lesson is to take questions and problems following, and those at the end of the lesson, for basis of class discussion after the lesson has been carefully read.

#### Study Helps:

1. Give several good reasons why it is not a good thing to depend upon another chance in life after death.

2. Explain Jesus' parable about the sand and the rock foundations.

3. What I learn today will rise with me

in the morning. If the information is of worth I will be happier and progress faster tomorrow. If the information and experiences of yesterday were worthless, I will be sorrowful and unhappy today, and progress will be retarded. Compare the foregoing with mortal life and life after death.

4. Is death a calamity or a blessing?

5. Should we live to get ready to die?

6. My friend every morning says aloud, "This day I will live the very best I can." Does he get his reward today or tomorrow, or both? Why?

7. What about this statement? "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." (Matthew 6:34.)

8. Which of the six quotations in the lesson of modern people do you like best? Why?

9. In your opinion is this true or false, and why? "Life is one eternal round."

10. At birth, we are told, we leave God our Father, and at death, we return to Him if we have lived right here. Do we return to the same condition we left, or is there likely to be a change? How?

11. What is life? Give several possible meanings as you see it.

12. What does Paul say about rewards in II Timothy 4:7-8?

13. In one way at least birth and death are alike. How?

14. Does a state of joy and happiness in heaven mean idleness, inactivity to you? Explain what you think about it.

15. What do you think of the experience of the young missionary?

16. Just when do we get our rewards for living good lives?

17. Suppose I start the day with this thought definitely in mind, "Today I am going to look for happiness. Today, I am going to be happy." Will I be happy do you think?

18. Joy and happiness are "by-products." What does this mean?

19. Is this true? "We experience joy and true lasting happiness only when we try to make others happy."

20. Explain this: "Joy and selfishness are two opposite extremes, like black and white. love and hate."

**Illustrative Stories:**

Evil lives are soon forgotten; unselfish acts live on. A private in the army who was loved by all for his sympathy and cheerfulness was blown to bits by a bomb. His comrades insisted that his name be called regularly, and each in turn with honor answered, "Died in honor on the field."

This continuation of life does indeed have its seeming contradictions and perplexities. Too often he who has least sympathy for his fellows and least regard for God's commands, fares most sumptuously on this world's goods. A prosperous doubting farmer wrote a bishop: "I ploughed my ground on Sunday, I planted my corn on Sunday, I cultivated it on Sunday, I harvested it on Sunday, and have raised more corn per acre than any other farmer in the neighborhood." The bishop answered, "Remember, brother, God does not settle His accounts on Sunday."

D. L. Moody, when asked for a sketch of his life wrote, "I was born of the flesh in 1837. I was born of the spirit in 1856. That which was born of the flesh may die. That which was born of the spirit will live forever."

**LESSONS FOR DECEMBER, 1942****ETERNAL PROGRESSION  
(Resurrection)****Lesson 44. For December 6, 1942****References:**

Smith, Joseph Fielding, *The Progress of Man*. See index; Smith, Joseph Fielding, *The Way To Perfection*. See index; Talmage, James E., *Articles of Faith*, Chapters 20 and 21; Alma, Chapter 40; Alma 41:4; Romans 8:11; Alma 11:25-26; *Doctrine and Covenants* 88:14, 27; 63:49, 52; Acts 4:2; 17:18, 32.

**Objective:**

To acquaint young people more particularly with the conditions and requirements of the resurrection.

**Observations:**

To most young people the resurrection is a thing so remote that it often has little bearing upon present-day life. Yet all around us and every day are symbolic evidences of its reality. At night we sleep; cares and perplexities of the past are forgotten, and in the morning we rise again to a refreshed, newness of life. Summer and winter, seed time and harvest—all are reminders that we must die, but that the germ of life continues

on to bloom again in another sphere. Job exclaimed:

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my sin worms destroy this body, yet in my flesh shall I see God."

**Suggested Class Activities:**

Scripture Reading: John 11:25-26.

This scripture has been memorized in the past. Let the class now repeat it. There seems little to suggest in the form of special class activity.

Questions, problems, and references given in connection with the lesson provide ample material for interesting discussions.

As this is the closing lesson, part of the time devoted to testimony bearing will prove interesting. Let it be a time for students to express appreciation for what they have learned and enjoyed through the year and the special help the class has been to them.

**Study Helps:**

1. What does resurrection mean to you?
2. How does Alma define resurrection?
3. Does clean living have anything to do with a clean body in the resurrection? Give your opinion.
4. What *Bible* evidence is there that Jesus had the same body after the resurrection that He had before death? (Luke 24:41-44.)
5. What evidence does Jesus give that His body was real and tangible? (Luke 24:33-40.)
6. What must we do to be resurrected?
7. Who will be resurrected? Prove your answer by reading from the lesson.
8. Who brought death into the world? Who is responsible for the resurrection of the dead?
9. Besides Jesus, who else was resurrected at that time?
10. Why cannot science tell us about resurrection?
11. What resurrected persons visited Joseph Smith? What message did each one bring?
12. We preach that the Millennium is near at hand. What is it?
13. Who will be resurrected and live with Jesus during the Millennium?
14. What is meant by degrees of glory?
15. Who will live in each of these kingdoms?
16. As you think and talk of the resurrection, does it seem real or just imaginary?
17. How is sleeping and waking like resurrection?
18. How is winter and spring like the resurrection?

**Illustrative Stories:**

Leo was tampering with tobacco. It was even worse; the habit had him in its clutches. He had been working away from home all summer and would return in a few days. He saw the sorrow and disappointment the habit would bring to his parents. It worried him terribly. Then one night he dreamed he died. In the spirit world he shunned everyone, for he smelled so of tobacco. It was awful to live alone like that. The next morning he was glad it was only a dream. That day was like a resurrection day to him. From henceforth he used no tobacco.

When rags were used to make paper, one problem was to eliminate the color. Some red shades could not be eliminated without destroying the fibre. Of these rags blotting paper was made. Will it be thus in the resurrection? Will some bodies be fit only to make blotters?

A steel bridge suddenly collapsed and let a train fall into the river below. Investigation revealed a flaw in an important beam. An air bubble in the heated iron had left a cavity in the beam. Outside it looked all right, but within it had a hollow, weak spot. "Eternity," said John Stittle, "is like a great clock which says 'tick' in one century and 'tack' in the next." Like life it never runs down or stops.

When a certain naval officer received the dispatch saying that the ship on which his son was commander had shown the white flag, he said: "Then Joe's dead."

"Know the truth and the truth will make you free." Those who progress fastest and reach highest ideals are those who have the greatest freedom and use it wisely. I have a goat on my lawn tethered to a stake by a rope. His liberty is very limited. Give him complete freedom, and my garden would soon be in ruins. If he but knew the truth and lived it, he might have the freedom of all my premises.

"Live right and be happy today if you would be happy tomorrow," John Wesley advised.

**BELIEFS AND DAILY CONDUCT**

**Lessons 45 and 46. For December 13 and 27, 1942**

**Objective:**

*Beliefs have practical consequence in one's conduct and therefore youth must clarify their beliefs and be guided by them in their conduct.*

**References:**

*The Improvement Era*, August, 1942, page 512, Editorial "For Tomorrow We

Die," "Challenge To Youth." See also reference below.

**Observation:**

This lesson should help boys and girls to become more keenly aware of their membership in the Kingdom of God and the responsibility such membership brings for Christ-like living. To be intelligently and vitally conscious of their religious convictions is the best insurance against the temptation to succumb to the evils that surround them. We need now as never before a keen appreciation of the spiritual resources of the Gospel of Jesus Christ to develop and sustain life on a high moral and spiritual plane even though we are surrounded by the chaos of war and its associated evils.

**Lesson Outline:****A. The Importance of Belief:****Biblical Material:**

Matthew 7:16-20; 13:1-23; Luke 11:33-36; John 7:17, 18.

**Memory Verse:**

While ye have the light, believe on the light, that ye may become sons of light. (John 12:36A) "As a man thinketh in his heart so is he." What each of us does, whether by ourselves or in groups and nations, is determined by what we believe most strongly.

It is therefore supremely important to have true beliefs and to keep them freshly kindled.

**B. Belief About God:****References:**

Luke 15:11-32; I John 4:7-14.

**Memory Verse:**

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him. (Matthew 7:11.)

God as creator of man and the earth.

His love for man.

His purpose for man.

The ultimate triumph of His purposes.

Joy and salvation for those who obey His commandments.

Wars, evil, etc., come from violation of God's purposes. A true understanding of God and devotion to Him answers and insures reverence for self and other people, Jesus, the perfect revelation of God.

**C. Belief About People:**

**References:**

Matthew 20:25-28; Luke 6:35-38; 12:6, 7; 15:1-10; 17:1-4; I John 2:9-11.

**Memory Verse:**

For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. (Galatians 5:14.)

Man is a child of God.

Man is endowed with the power to think, to choose, and to act.

The soul of man is eternal and therefore of greatest worth.

Man's destiny is to continue as an individual conscious person throughout eternity.

Man's conduct in mortality conditions his eternal progress.

It is especially important to see how the totalitarian states of the world are based on the belief that individuals do not matter only as their life or death serves the impersonal state and its dictators. We as Christians, must like Jesus, believe in the value of every person as a child of God. Such a belief should bear fruit in our treatment of other people—in the home, on crowded streets and buses and fellow students in school, particularly those of other races or different economic background.

**D. Belief About Prayer:****References:**

Matthew 6:5-15; 7:7-11; 26:38-44; Luke 18:10-14.

And in praying use not vain repetitions, as the Gentiles do; for they think they shall be heard for their much speaking. Be not therefore like unto them; for your Father knoweth what things ye have need of before ye ask him. (Matthew 6:7, 8.)

How shall we find the power to work for the Kingdom of God to believe in people and be patient and forgiving toward them, to live as Jesus did? Jesus' own answer was that the power comes from God as we open our hearts and wills to him. It is important to find a quiet place and time alone for daily communion with God and thereby ever seek to discover what He wants us to do. Prayer may bring a deepened sense of the reality of God in human experience as well as a closer fellowship with Jesus our Savior. It will put us on guard against moral decline (a tendency in war times) against overwrought nerves and high strung emotions. It will make our "belief" vital and real even though those

about us appear to have scrapped their ideals in favor of the thrill of the moment.

**Suggested Class Room Activities:**

Read the *Bible* references in the outline above. They deal with the New Testament teachings about God, people and prayer. These are among the central teachings of Jesus and give the key to the solution of our present chaotic conditions. A brief discussion might ensure concerning moral conditions today. The war stimulates the basic impulses, releases inhibitions and restraints and cause people to lose perspective concerning life's true goals and purposes. Under such conditions the chances for a life of joy and lasting satisfaction may be blasted. Gambling, intemperance and sex irregularities are among the vices that may ensnare youth in a world at war. These evils might be briefly discussed followed by a heavy emphasis upon "belief" to keep human experience on a high spiritual plane.

**Enrichment Material:**

Recently a prominent churchman called upon all communities to provide adequate social recreation in wholesome surroundings, in an atmosphere of respect and high ideals wherein feminine modesty and refinement are not a handicap.

"Among some of our community, as well as elsewhere, morals are being thrown to the winds in a quest for excitement and questionable pleasure, and in the wake of vice come disease and broken hearts.

"A wholesome home life, high moral standards and faith in God, were among those fundamentals upon which America was built, they are the fundamental without which America cannot survive. They can no more be disregarded with impunity than the law of gravity.

David Lawrence recently said:

"The opportunity for sacrifice is here again. How shall we meet it? Shall we drift on in a purposeless way governed by material tenets or shall we concede at last that there is a purposeful meaning to life itself and that we are ready to make whatever sacrifice the Master may command us to make through our individual consciences? If we will listen to Him in these anxious days and nights, the answer will come to us as it has come throughout centuries of time to men on bended knees in solitary communion with the human soul."

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**MAKE YOUR CLASS "MANUAL CONSCIOUS"**

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# Advanced Juniors



General Board Committee: Junius R. Tribe, Chairman; Wallace F. Bennett, Wendell J. Ashton, Kenneth S. Bennion

Subject: THE LIFE OF CHRIST  
For Boys and Girls 14 Years of Age

## LESSONS FOR DECEMBER, 1942

### THE CHURCH OF JESUS CHRIST RESTORED

#### Lesson 41. For December 6, 1942

##### Objective:

To tell in simple, concrete words of the actual Restoration of the Church of Christ, thereby to strengthen our faith in and our appreciation of it.

##### References:

Roberts, B. H., *Comprehensive History*, Vol. I, Chapter XVI; Smith, Joseph Fielding, *Essentials In Church History*, Chapter 12; Evans, John Henry, *Joseph Smith, An American Prophet*, pp. 51-54; *Doctrine and Covenants* Section 1: contains beautiful passages relating to the Mission of the Restored Church. Read it!

##### Organization of Material:

To create interest in the humble yet marvelous beginning of the Church, we suggest you commence the lesson by developing, with the help of the students, a sweeping, interesting view of the Latter-day Saint Church today. Go to the blackboard; use maps and pictures available and anything you wish to present a graphic picture of our present Church. (See Enrichment Material for suggestions.)

With this view before the student's attention raise the question: How did this all come about in the first place? Just when, where, why, by whom, and under what circumstances was the Church organized? List a few of these specific questions on the board as motivation for the students to read the Manual beginning on page 94.

The following are some essential facts and points of view developed in the lesson.

##### I. The Organization of the Church:

- a. Time. Significance of the date.
- b. Place.
- c. Men.
  1. Note their ages.
  2. Note their occupations.
  3. Compare them with Christ's disciples in Jerusalem.
- d. Simplicity of the occasion.
- e. Significance of the occasion.

f. Persecution to follow.

g. Joy of the occasion. Why was there great rejoicing?

##### Enrichment Material:

- I. Some interesting facts about the Church of today which you may wish to use in the introduction:
  - a. Membership (1940) 862,644.
  - b. Location — Europe, Africa, Near East, North and South America, Australia, Islands of the Pacific, and a few in Asia.
  - c. Number and location of stakes, wards, missions, and branches. (See Church Directory for current year.)
  - d. Church Educational System: Schools at Provo, Rexburg, Salt Lake City, and Juarez, Mexico, and thirteen institutes for college students, and about 100 high school seminaries.
  - e. Auxiliary organizations: Relief Society, Sunday School, M. I. A., and Primary.
  - f. Church Welfare Program.
  - g. Church buildings.
  - h. Church Hospitals: Salt Lake, Murray, Ogden, and Idaho Falls.
- II. Bring to class available pictures of the six men who organized the Church.

##### References:

*Improvement Era*, Vol. 35:392-393 and Vol. 38:234-235 and Berrett, Wm. E., *Doctrines of the Restored Church*, Chapter IX, contains maps and charts which will help the teacher to paint a picture of the Church as it is today.

##### Application:

The Church of Christ was restored April 6, 1830. Let us in our last lesson study its character to see if it does resemble the Church established by His disciples nearly 1800 years before in the Old World.

### THE CHARACTER OF THE RESTORED CHURCH

#### Lesson 42. For December 13, 1942

##### Objective:

To establish more firmly in the minds of our students the fact that the Church of Jesus Christ of Latter-day Saints to which they belong, is indeed the true Church of Jesus Christ.



**References:**

VI Article of Faith; review lessons 21 and 23 and references given there and draw upon the experiences of students directly.

**Organization of Material:**

The teacher should not leave the student with the idea that our Church today is exactly like the Church of Christ as it existed in Paul's time either in the Roman Empire or among the Nephites. (In fact our Church today is not exactly as it was in Joseph Smith's day.) Our Primary Association, Sunday School, M. I. A., Seminary System, Tabernacle Choir, and other things were doubtless unknown to the Primitive Church. That is natural, for these auxiliaries and other institutions have been created to satisfy the needs of Church members who live in our day.

Another reason why we cannot identify the Restored Church with the Primitive Church in every detail is that the New Testament has left us only a brief and incomplete record of the nature of the early Church of Christ. For this reason alone we should not restrict the Restored Church to the fragmentary picture left us of the Primitive Church in the Bible. Furthermore, we believe in continuous revelation and in progress. Therefore, our Church today should have teachings and practices unknown to earlier dispensations, as long as they are in harmony with the true spirit and character of Christ's Church.

The remarkable thing about the Restored Church of Christ is that despite the many centuries which lie between us and Christ's time and despite some external differences between our Church and the early Church, the great fundamental principles and characteristics are the same. It is the aim of this lesson to impress the students with these fundamentals and to show wherein they are similar in both the Primitive and the Restored Church of Jesus Christ. The Restored Church contains all the great teachings of the Primitive Church. In addition, it has more which are also in harmony with the Spirit of Christ.

Fundamentals which the Restored and Primitive Church have in common:

After pointing out a few differences, challenge the students to name the things which have always been characteristic of the Church of Christ in both ancient or modern times. After they have exhausted their own information, have them study the Manual on pages 97 and 98. Stress and illustrate the following things:

(1) The Priesthood; (2) A Layman's (People's) Church; (3) Sacred Ordinances;

(4) First Principles; (5) The Gift of the Holy Ghost; (6) Living Prophets (name them); (7) New Scriptures (name them); (8) The spirit of love, service, and sacrifice. (Illustrate).

**Enrichment Material:**

1. Find illustrations from both the Primitive and Restored Church of each principle and characteristic listed above; e.g., a people's church—retell how Jesus chose the Twelve in Palestine and compare them with men chosen to work in the Church today, yes, in your own ward. What is the vocation of your Bishop, Sunday School Superintendent, Sunday School Teacher, Relief Society President, Block Teacher, etc., etc.?

2. See Chart on page 99 of Student Manual to make the historical relationship between the Primitive and Restored Church of Jesus Christ.

**Application:**

The great likeness between the Primitive and Restored Church of Christ is convincing evidence of the Divine Mission of the Prophet Joseph Smith.

**CHRISTMAS EXERCISES**

December 20, 1942

**LOYALTY TO THE CHURCH**

Lesson 43. For December 27, 1942

**Objective:**

*To inspire students to express their own loyalty to the Church of Jesus Christ in both word and deed.*

**Organization of Material:**

On this, the last Sunday of the year, you may wish to do one of several things with your class. Lessons in the Manual, being completed, we suggest two alternative ways of closing the year's work.

1. Have several people of varied and interesting background and personality come into the class and each take five or ten minutes to tell why he is grateful for membership in the Church.

These might include: (1) a convert, (2) a recently returned missionary, (3) the bishop, (4) a beloved old brother or sister in the ward. Ask them to talk very personally and tell stories from their own experiences.

2. Get the students to give expression to their own feelings towards the Church.

All year we have been studying the story of the Church of Jesus Christ from its earliest beginnings down to and including the Restored Church of Joseph Smith's day. Our

aim has been to identify in the thinking of the student the Restored Church with the Nephite and early Apostolic Church of Peter and Paul's time.

Yet this has not been our only aim and purpose in this course of study. We want our students to love the Church and to feel deeply bound to it in feeling. Their study of Jesus, Peter, Paul, Joseph Smith, and others should have warmed their hearts with admiration and appreciation for this great Church which has been established through such noble men.

Does the Church mean more to them because it is the Church of our Savior; because valiant Peter gave his courage and energy to its establishment; because Paul dedicated the rest of his life to a most fearless and loyal service to the Church; or because Joseph Smith, when a boy their own age, discovered the truth about the Church of Christ from the Lord Himself?

It is, therefore, very opportune that we, in closing our work this year, give the students an opportunity to express their own loyalty and devotion to the Church now, and their hopes for the future. They are idealistic and hopeful and should gladly respond if motivation is good. In fact, the class period should almost develop itself into a testimony meeting about the Church without the students realizing it.

We suggest two main subdivisions of the lesson material: (1) Why I am loyal to the Church and, (2) How I can prove my loyalty. These themes might be developed something as follows:

### I. Why I Feel Loyal To My Church.

The teacher may begin by reminding the students that they too are full-fledged members of the Church just as were the great men they have studied. Then challenge them with questions. Do you feel loyal to the Church? Would you work and even suffer for it? Just why do you feel loyal to the Church of Jesus Christ?

Possible answers to this last question which students may give and the teacher may help them illustrate and elaborate, are:

1. *It is the Church of Christ.* He and my Father in Heaven want me to serve their Church. It is one way I can repay them for what they have done for me. Moreover, it is the true Church, and I shall serve the truth and the right which the Church is working for among men.
2. *The Church is the source of so much good in my life that it deserves my*

*loyalty.*

- a. It has taught me to be clean, strong, and healthy, and free from habits which would destroy, weaken, and enslave me.
  - b. It has inspired me to be honest and truthful and thus to be able to look anyone straight in the eye.
  - c. The Church has given me many friends and a wonderful association with them.
  - d. The Church has given me a faith in life that I can always hold to firmly and safely.
3. *The Church has given me a good heritage.* It brought a new joy and strength into the lives of my parents, grandparents or great-grandparents, possibly caused them to leave their native country and to pioneer elsewhere. I have inherited the fruits of their labors and something of their spirit which inspires me to do equally great things. The Church has made our family life happier, etc.

### II. Ways In Which I Shall Demonstrate My Loyalty To The Church:

Inspire the students to think of ways in which they can now and in the years ahead, prove their loyalty to the Church.

The following points may be suggestive and worthy of elaboration:

1. Be proud to acknowledge my membership in and loyalty to the Latter-day Saint Church.
2. Contribute to the Church:
  - a. My time—attendance, activity in priesthood and auxiliary organizations, in the mission field.
  - b. My talents—I shall develop my talents so as to be a more effective missionary, teacher, or youth-leader in the Church.
  - c. My substance—tithes and offerings and labor.
3. Live the Gospel of Jesus Christ so that my actions will bring honor to the Church and lead others to investigate its teachings. (See Matthew 5:16.)

### Enrichment Material:

Life is the source material for this lesson. Draw all you can out of students. Express your personal experiences and feelings. Draw on missionary experiences.

If interest dictates elaborate any of the above points at greater length, even though others may be neglected—e.g., how can I prepare to go on a mission?



# Juniors ~



General Board Committee: Junius R. Tribe, Wallace F. Bennett,  
Wendell J. Ashton, Kenneth S. Bennion

Subject: THE RESTORED CHURCH  
For Boys and Girls 12 and 13 Years of Age

## CONCERT RECITATION FOR DECEMBER

(Doctrine and Covenants 58:64)

Verily, the sound [of the gospel] must go forth into all the world and unto the uttermost parts of the earth, to every creature, with signs following them that believe.

## LESSONS FOR DECEMBER, 1942

Note: There are only two lessons for this month. They are for the 6th and the 13th. For the other two Sundays provision is made for a Christmas program and a general review. The review comes on the 27th. For this last there might be a quiz or a division of the class into two sides, the one with the greatest number of right answers being the winner.

## LATER YEARS IN CHURCH HISTORY

Lesson 46. For December 6, 1942

### Objective:

To show how the Gospel of Christ has been carried to the peoples of the earth, in obedience to the command given by the Lord at the beginning.

All the material in the Manual can easily be centered in this objective, thus giving the lesson a clear unity.

First, there is the command to preach the Gospel to every creature; then come the seven presidents under whom this effort to send the Gospel outward from the center has taken place; and finally a swift review of how this was done.

### Readings:

The Manual and this material; selections from other parts of the Manual, in which missionary efforts are emphasized; and afterwards such a work as *Presidents of the Church* (Nibley), where matter about all the presidents has been presented. Some material also may be found in Jenson's *Biographical Encyclopedia* about the presidents.

### Outline of Material:

#### I. An Explanation:

- a. A story by President Young.

- b. Early days laid foundation.
- c. Later years spread the Gospel.

#### II. Presidents of the Church:

- a. Joseph Smith.
- b. Brigham Young.
- c. John Taylor.
- d. Wilford Woodruff.
- e. Lorenzo Snow.
- f. Joseph F. Smith.
- g. Heber J. Grant.

#### III. Spread of the Restored Gospel:

- a. In the time of Joseph Smith.
- b. In the time of Brigham Young.
- c. In the time of John Taylor.
- d. In the time of later presidents.

#### IV. Growth of the Church Otherwise:

- a. Tithing—President Snow.
- b. Our code of health—President Grant.
- c. Church Welfare program.
- d. Increased missionary work.
- e. Fundamental virtues emphasized—President Smith.

### Lesson Helps:

1. As early as you can do so effectively go over the Manual from the beginning, for the purpose of making selections for this lesson, with a view to making assignments to your pupils individually. This may be done particularly with the seven men who have presided over the Church. Have your pupils bring pictures of them to class.

2. Another assignment might be to have the various countries of the world named or mapped by a small group of pupils, working with the Manual and such other aids as you may be able to suggest. This, too, should be made early enough to allow for ample preparation.

3. Could you round up in your ward or town men and women who have been to different countries or states to preach the Gospel—one each for a country or state—and have them either present or represented through an interview by members of your class?

4. Is it possible to have persons present at one of the classes who knew or have seen the presidents? Go as far back as you can. There is at least one person still living who has seen all of them, including Joseph Smith.

## A WORLD RELIGION

## Lesson 47. For December 13, 1942

## Objective:

To show that our religion is such as to appeal to every person in the whole world, that it is a universal religion.

## Readings:

There is only the Manual, so far as availability is concerned. However, in *The Heart of Mormonism* (Evans), there is a discussion of the matter in this lesson that might be profitably read by the teacher. It is the final chapter.

## Outline of Material:

- I. A Challenge To You:
  - a. A hard subject.
  - b. Reason for this.
  - c. Do you accept the challenge?
- II. An Illustration:
  - a. Interest grows in one.
  - b. Things we all have in common.
  - c. The basic things.
- III. What Things Are Universal:
  - a. Belief in a spiritual something.
  - b. This belief universal.
  - c. Differences in details.
- IV. How Universal:
  - a. We have a gospel for the living.
  - b. We have a gospel for the dead.
  - c. We have a gospel for the unborn.

## V. The Everlasting Gospel:

- a. Meaning of the words.
- b. Accepted in the pre-earth world.
- c. All must hear it somewhere:
  1. In this world of the flesh.
  2. In the world of the spirit.

## VI. The Challenge Accepted?

## Lesson Helps:

1. Ask your class to glance at a geography, with a view to ascertaining the number of different countries, especially civilized countries, with their different peoples speaking various languages. How many of these have been visited by our missionaries?

2. What items in our faith could be made to appeal to, say, the Chinese, the East Indians, and the Norwegians? Is there anything in our faith that would find an appeal to a barbarous people?

3. How would your class like to spend a few minutes in telling how they have felt about the things they have learned this year and what things have been impressed on their minds during the course? This might prove very profitable to both teacher and pupils.

## CHRISTMAS EXERCISES

December 20, 1942

## GENERAL REVIEW

For December 27, 1942

## Truth versus Tyrants —

By Joseph W. Backman, Jr.

The most formidable spearhead of a tyrant army's putsch, cannot match strides with the gospel truth in the science of conquest!

The gospel strategy is not a state secret. It has been available to all who wish to use it for over 1900 years. Christ introduced it in these words: "And whosoever will be chief among you let him be your servant." By virtue of the authority returned to the earth in the person of a boy prophet, we, of the priesthood are empowered to serve and minister unto God's people. Thus can we open a heart and permit a conquering truth to enter. And only with the heart's submission can a man or a people be completely conquered.

The iron fist of a tyrant's armed columns may level a foe's citadels to the ground. It may strip a humiliated country's inhabitants of all their physical resources, and then debase their pride by reducing them to a condition of servitude. But the armour plate surrounding that people's heart it may never pierce, because it lacks a vital offensive weapon, Truth.

Behind this armour plate lurks a sullen refusal to fall prey to the pattern of conquest, diabolically conceived by dictators—a refusal to fall prey to the Judas kiss that first welcomes brotherhood and then manacles the hand proffered in friendship to the foot of a usurper's throne.

We are the spearhead of the Gospel. Its power does not destroy, but saves. A destructive victory is measured by years. A saving victory is measured by eternity. Let us make our victory an eternal one.



# Second Intermediate



General Board Committee: Gordon B. Hinckley, Chairman;  
Marion G. Merkley, Archibald F. Bennett

Subject: OLD TESTAMENT STORIES  
For Boys and Girls 10 and 11 Years of Age

## LESSONS FOR DECEMBER, 1942

### MORMON, THE RIGHTEOUS COMMANDER

Lesson 46. For December 6, 1942

#### Objective:

*To show that only through serving the Lord will we be worthy of His protection when judgments overtake the wicked.*

#### Point of Contact:

Hold a copy of the *Book of Mormon* before the class and see whether any of them can tell where it gets its name. It might be explained also that the nickname of the Church (the Mormon Church), comes indirectly from the man about whom we study today.

#### Teaching Suggestions:

It is significant that the decay of the Nephite nation began in part with the disobedience of children to parents. Discussion of this fact will open an opportunity to emphasize the need for following the counsel of mother and father.

We first hear of the boy Mormon when he is ten years of age, about the age of the members of the class. Let them put themselves in his position when Ammaron, the aged record keeper, entrusted him with the secret of the sacred history.

Mormon's tremendous moral courage is a thing to be admired and emphasized. His absolutely uncompromising attitude on right and wrong, and his humility and prayerfulness as a military commander make him an example worthy of emulation.

This story is a tragedy that should be made apparent to the students. In spite of the teachings of the Savior and the warning of the prophets and its leaders (particularly Mormon), the great Nephite nation, which had once been a proud and happy people, became so steeped in wickedness and war that it was swept from the earth.

The Lord's promise to the Jaredites, regarding those who inhabited the Promised Land, had been fulfilled centuries earlier with their complete destruction. And now, for the same reason, the Nephite nation had

crumbled and fallen. The truthfulness of Mormon's prophetic words were proved to the sorrow of the people: "The judgments of God will overtake the wicked."

This lesson should be brought into the lives of the students in at least two ways. First, the word of the Lord to the Jaredites and the Nephites is doubtless also binding in our time, for the Lord did not make it apply to one people only. It therefore becomes all who today live in the Promised Land to forsake their evil and turn unto the Lord. Secondly, the same laws which apply to nations apply to individuals. "The wages of sin is death." Inversely, life, light and happiness come of keeping the commandments of God.

#### Desired Outcome:

A willingness and a desire to heed the teachings of the Church with the realization that therein lies joy and the protecting blessings of the Lord.

### MORONI, THE LAST OF THE NEPHITES

Lesson 47. For December 13, 1942

#### Objective:

*To give an understanding of the remarkable manner in which the Book of Mormon came to us, as evidence of our Father's concern for His children.*

#### Point of Contact:

Sing "An Angel From On High." If the class knows this song, have all sing, otherwise a quartet or duet might come prepared to render it.

A picture of the Hill Cumorah with the Moroni monument on its crest would also be helpful.

#### Teaching Suggestions:

Review briefly the lives of some of the great men who were responsible for the keeping of the sacred record. Among these are Nephi, Jacob, Enos, Alma, Helaman, the later Nephis and Mormon. Moroni was the last of this long line of prophet-historians. As such his was the sacred responsibility of completing the record and hiding it away.

It is remarkable to imagine in panorama the manner in which this record was accumulated and preserved for centuries under the direction of the Lord.

The question as to why this was done is the keynote of the lesson. There were a number of reasons, such as preservation of the language and conservation of truth, but certainly one of the most important—and probably most important of all—was that it should come forth in our time as a new witness for Christ. In other words, the efforts of all of those writers of the past were largely in our behalf to strengthen our faith and to lead the conversion of men and women in our time.

Joseph Smith was the link between those prophets and writers of the past and our generation. The lesson may be enriched by reviewing the circumstances connected with his securing, translating and publishing the record which we have as the *Book of Mormon*.

### Desired Outcome:

An increased appreciation of the *Book of Mormon*, and an awakened desire to read it.

## CHRISTMAS EXERCISES

December 20, 1942

### GENERAL REVIEW

December 27, 1942

#### Answers:

1. Prospered. 2. His God. 3. Liberty. 4. Fire. 5. Repented. 6. Lamanite. 7. The walls. 8. Repent. 9. Fell into sin. 10. Birth and death. 11. Day. 12. Darkness . . . three. 13. Kill. 14. Jesus. 15. The Father. 16. Thunderings and destruction. 17. Same. 18. Sacrament. 19. Sick . . . children. 20. Tithing. 21. Peace. 22. Selfish and disobedient. 23. Destroyed. 24. evil. 25. Mormon. 26. Mormon. 27. Moroni. 28. Joseph Smith. 29. Gold plates. 30. *Book of Mormon*.

## THE IMPORTANCE OF GOSPEL SCHOLARSHIP

By A. Reed Merrill, Superintendent of  
Summit Stake Sunday Schools

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."—Matt. 5:6.

Applied to the practical weekly set-up of the modern Sunday School teacher and his class, the above quoted beatitude carries with it two fundamental connotations which are obligatory upon the teacher if he is to be a live, vital teacher.

1. It is the teacher's important roll to motivate the class to the point where they "do hunger and thirst."

2. It must then fall as a responsibility upon the teacher to direct his class members in their efforts so that "they shall be filled."

Although we have stated these two steps separately—and they may be separate teaching steps—they are, however, component parts in the fundamental process of successful teaching. Yet, step No. 2 attempted complaisantly without any thought or attempt at No. 1, will be apt to go flat and meaningless and in its carryover value into the lives of the class will be "like unto the salt of the earth which has lost his savour." This sometimes is the beginning and the end of a teaching process.

On the other hand, if a teacher attempts and accomplishes step No. 1 and creates a real earnest desire on the part of the class and then by lack of scholarly preparation does not "fill that hunger and thirst" which has been created, he has lost a golden op-

portunity and has run a grave chance of jeopardizing the lives of those boys and girls in some certain respects.

The importance of promoting gospel scholarship takes on more significant meaning when held up in this light of gravity. We can turn to Matthew 5:13 and applicably say to the teachers, "Ye are the salt of the earth but if the salt hath lost his savour, wherewith shall it (the earth) be salted?"

A teacher cannot interest, stimulate or inspire his students if he has taught to the very edge or margin of his preparation and has exhausted his gospel scholarship practices, any more than he can continue to supply his class members with cookies after the cookie supply has been exhausted or than he can give precious jewels after his jewel box has been emptied. It is encouraging to know that by proper procedures and habits, the teacher's gospel scholarship can furnish him an abundance of rich jewels which he can give to his class members. It is fundamental and important, therefore, that we devote ourselves to the promotion of gospel scholarship.

A class cannot "be salted" with these precious jewels of life with any appreciable beneficial results if "the salt has lost his savour." So, if the teacher through lack of gospel scholarship has no vital jewels of life to offer to his class, he has lost his savour and "wherewith shall it be salted?"



# First Intermediate



General Board Committee: Charles J. Ross, Chairman; Edith Ryberg, Albert Hamer Reiser

Subject: CHILDREN'S CHURCH HISTORY  
For Boys and Girls 8 and 9 Years of Age

## LESSONS FOR DECEMBER, 1942

### JOSEPH SMITH'S BIRTHDAY ANNIVERSARY

Lesson 46. For December 6, 1942

The celebration of Joseph Smith's birthday anniversary can become traditional in this class. Each year at about this point in the course a lesson on the subject, designed to help summarize the course, can be used as the occasion.

Have the children figure how many birthday candles would be on a cake for Joseph Smith's birthday anniversary, if you were having a party to celebrate he was born December 23, 1805.

Next have the children tell why the pioneers trusted and loved Joseph Smith. Then have them tell why they feel as they do toward him.

Help them to recount evidences of the selfishness and the heroism of the Prophet.

Reading the Manual in the class at the right time will help these purposes along.

Songs appropriate for the occasion are "Joseph Smith's First Prayer," (No. 41) and "Praise To The Man," (No. 24). The difficult words and ideas may need to be explained. You can select those stanzas which you think the children will be able to understand.

This lesson has good memory passages.

*From Plowboy To Prophet* is a good source of story materials about the Prophet's childhood.

### HOW TO CELEBRATE CHRISTMAS

Lesson 47. For December 13, 1942

Before this course ends, the teacher should make clear to the class that Jesus, the Savior of the World is the great, central figure. He is the head of the Church which was re-

stored. He spoke to Joseph Smith and taught him. He sent heavenly messengers to be the Prophet's teachers. It was His Gospel which was restored. The Priesthood restored was authority to act in His name.

To serve Him and to keep His commandments caused the pioneers to make the heroic sacrifices they did.

He is our true Friend.

This season of the year helps to make this lesson all the more interesting.

Have the children read the Manual. Then amplify the points referred to briefly there. Read the beautiful passage from Luke 2:8 to 20. Sing the beautiful, spiritual Christmas carols like, "A Stranger Star O'er Bethlehem" (No. 28), "Away In A Manger" (No. 214), and "Far, Far Away On Judea's Plains" (No. 81).

Many beautiful pictures are available almost everywhere to illustrate this lesson.

A class program built around these gems should create an inspiring impression.

Before the end of the class period remind the class of the Sacrament and explain that by partaking of it thoughtfully and sincerely and doing what we promise to do, we can have His spirit to be with them every day.

\* \* \* \*

There may be time with this lesson to have a program to honor the members of your class who have made good records for reading the Manual and helping you develop the lessons. If not, arrange for such an occasion on the Sunday immediately after Christmas. Announce your plans early and give every child encouragement and opportunity to earn award or recognition.

### GENERAL REVIEW

December 27, 1942

### IN WHICH DIRECTION?

According to the figures on the subject, given out recently, there are fewer automobiles on the highway in Utah, but according to other figures there is a larger percentage of drunken drivers than there were before.

Something is wrong somewhere.



# Primary Dept.



General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry

For Children 6 and 7 Years of Age

## LESSONS FOR DECEMBER, 1942

We remember Jesus because:  
He was humble, He was prayerful.

- I. We Remember Birthdays. Primary: We remember our birthdays, other children's, adults'. (Used for November 28, 1942)
- II. Jesus Was Humble. Primary: Humility in Our Earthly Home.
- III. Jesus Was Prayerful. Primary: Children Pray, Adults Pray, Jesus Prayed.
- IV. Jesus' Birthday Celebration, We Remember Jesus: Annunciation, Birth, Childhood, Adulthood, Ascension, Promise To Return To Us.

### Objective:

*To discuss a few of the ways by which we demonstrate humility and eventually make it a part of our State of Being.*

### Songs:

Christmas songs about Jesus: "I Love To Pray," *Little Stories In Song*.

### Memory Verse:

The shepherds and the wise men  
Were guided by its light,  
To where the baby Jesus lay  
On that first Christmas night.

December is a month which we spend with Jesus in the Sunday School. It's thrilling to any teacher to watch a little child's reactions to the stories of Him. It has been noted that these are the lessons that bring more response from children than any other. One little boy was so joyous one day when he returned from Sunday School that he went through the house searching for a book. At last when his mother found him in the basement looking through an old trunk she began to question him. He said, "Well, I'm looking for a book to read that tells about Jesus."

The coming of Christ is the event in the history of the world for which all previous history seemed only a preparation.

In *A People's Life of Christ*, by J. Paterson-Smyth, we find a beautiful account of the great significance of this great event. It would be well if teachers had this in their minds as enrichment background before they

teach these lessons. Here this author dwells on the simple, ordinary way in which this great thing happened. He didn't come with a great rending of the heavens or with great pomp and ceremony, but with the simplicity of any babe born in the miracle of the ordinary way.

At this time of the year when gifts are uppermost in the thoughts of children it is well to stress, "For God so loved the world that He gave His only begotten Son." That was the most wonderful gift the world has ever received. Lead the children to see through every lesson taught this month the real meaning of Christmas. This year especially must we stress this. Lead the children to feel that the Christ-like spirit is all important. The spirit of love. We should give gifts because we love people and this is one way of expressing our love. The wise men expressed their love for Jesus in this way. It isn't the price or the worth of the gift that counts, but the love that goes with it. A little hug and a kiss and a whisper in our father's or mother's ear of "I love you," means more than a costly gift. Some one has said,

"Little gifts are precious, if a loving heart  
Helps the busy fingers, as they do their part."

Teachers: Every Sunday of this month try to make your children feel,

"You don't need any stocking,  
You don't need any toys,  
All you need is Christmas in your heart,  
Dear girls and boys."

### Pictures For December:

Your lesson material is filled with pictures for the month and where to find them. This is no doubt one of the easiest months we have had to find pictures for. The important thing is starting in time to make your collection.

Pictures are especially needed for Lesson 50. The entire presentation of the lesson is done with pictures.

Would that all of our teachers could have heard a talk given recently by Kenneth Benning from the L. D.:S. Business College, also a member of the General Board on the use of pictures. He portrayed forcibly the great difference in using a picture for the message given or the lesson taught between showing a picture just for picture's sake.



### Songs For December:

Here again there should be no trouble for the month of December. Sing the beautiful Christmas songs the entire month and teach at least one new one. These can be found in number in *Kindergarten and Primary Songs*, Taylor; *Little Stories In Song*, Deseret Book Company; *Deseret Sunday School Song Book*; *Songs For Little People*, Danielson and Conant; *Primary Song Book*.

Also any other good song book used either in your day schools or the Sunday School. It is advised to choose those, however, of the spiritual side of Christmas. A good one to teach for the month could be "Why Do Bells For Christmas Ring," *Songs For Little People*, Danielson and Conant.

The following are some stories and poems you may welcome in planning your Christmas program:

Why do bells for Christmas ring?  
Why do little children sing?  
Once a lovely shining star  
Seen by shepherds from afar,  
Gently moved until its light  
Made a manger cradle bright.  
There a darling baby lay  
Pillowed soft upon the hay,  
And the mother sang and smiled,  
"This is Christ the Holy Child."  
Therefore bells for Christmas ring,  
Therefore little children sing.

Better than all the Christmas gifts  
Any of us can know,  
Is the gift of Jesus to the world  
Many, many years ago.

Go see the poor and helpless ones,  
The friendless and the sad,  
And while you try to help them all  
You'll make your own heart glad.

We are all merry sunbeams  
That shine right here to say  
We wish to make a brighter,  
A happier Christmas day.

Sing, little children!  
Christmas is here;  
Dearest of birthdays  
In all the glad year.

Asleep the baby Jesus lay  
That first glad Christmas night,  
And wise men knew it far away,  
That first glad Christmas night.

Little wishes on white wings,  
Little gifts, such tiny things,  
Just one little heart that sings,  
Makes a merry Christmas.

What shall I give Him, poor as I am?  
If I were a shepherd, I'd give him a lamb.  
If I were a wise man, I would do my part,  
What shall I give Him? I'll give Him my heart.

In a manger filled with hay,  
Our loving brother Jesus lay.  
He was so gentle, sweet and mild,  
I'll try to be like that dear child.

Some stories suitable for telling or dramatization are:

Tiny Tim—Casette.  
The Pine Tree—Carolyn S. Bailey.  
How the Fir Tree Became the Christmas Tree—Henry Van Dyke.  
The Selfish Giant—Oscar Wilde.

The following from *The Children's Hour*, by Bailey and Lewis:

The Christmas Story.  
The Good Shepherd.  
The Legend of St. Christopher.  
The Legend of the Christmas Tree.

Why the Chimes Rang, by Raymond McDonald Alden.  
Little Gretchen and the Wooden Shoe, in *Christmastide*, by Elizabeth Harrison.  
Christmas Candles, Fanny A. Wilkes, November, 1929, *Instructor*.

### Piccola A Christmas Story

Once in the sunny land of France there was a little girl named Piccola, who lived all alone with her mother.

They were very poor and little Piccola had no dolls or toys, and she was often hungry and cold. As Christmas drew near she said to her mother: "I wonder what Saint Nicholas will bring me this year? I have no stocking to hang by the fireplace, but I will put my wooden shoe on the hearth for him. He will not forget me I am sure." So on Christmas Eve she put the little shoe beside the hearth and went to sleep to dream of the good Saint Nicholas.

When morning dawned Piccola awoke and ran to her shoe, and there in it lay something with bright eyes looking up at her. A little swallow, cold and hungry, had flown into the chimney and down to the room and had crept into the shoe for warmth. Piccola danced for joy, and clasped the shivering swallow to her breast. "Look! look!" she said to her mother. "A Christmas gift, my Christmas gift!" and she danced about in her little bare feet.

She warmed and fed the little bird and cared for it all winter long. In the spring she opened the window for it to fly away, but it made its home in the woods nearby, and came often to sing its song of thanksgiving at her door.—Adapted from *Child Life in Many Lands*, by Blaisdell.

### The First Christmas Tree

Two little children were sitting by the fire one cold winter's night. All at once they heard a timid knock at the door and one ran to open it.

There, outside in the cold and darkness, stood a child with no shoes upon his feet and clad in thin, ragged garments. He was shivering with cold, and he asked to come in and warm himself.

"Yes, come in," cried both the children. "You shall have our place by the fire. Come in."

They drew the little stranger to their warm seat and shared their supper with him,

and gave him their bed, while they slept on a hard bench.

In the night they were awakened by strains of sweet music, and looking out, they saw a band of children in shining garments, approaching the house. They were playing on golden harps and the air was full of melody.

Suddenly the Strange Child stood before them, no longer cold and ragged, but clad in silvery light.

His soft voice said: "I was cold and you took Me in. I was hungry and you fed Me. I was tired and you gave Me your bed. I am the Christ-Child, wandering through the world to bring peace and happiness to all good children. As you have given to Me, so may this tree every year give rich fruit to you."

So saying, He broke a branch from the fir tree that grew near the door, and He planted it in the ground and disappeared. And the branch grew into a great tree, and every year it bore wonderful fruit for the kind children.

—Adapted.

## IF THE FIGURES COULD TALK

(Continued from page 549)

drunkenness as "the root of all sins," and Daniel DeFoe labeled it "the darling favorite of hell."

Would that those Army and Navy charts could relate an experience I had recently in visiting a jail in a western city whose outskirts are loaded with army camps. As we entered, the jailer checked out a beautiful girl, a blonde pretty enough to step into a Hollywood set. He called her back, and she told us her story.

"I'm just nineteen," she said. "They picked me up in a downtown beer parlor," she continued, relating how she was away from home, out in the world alone.

As she departed the jailer told us that she, in the parlance of the police, was a "bar fly." Approximately the same time she was apprehended about a dozen other girls were arrested at similar places. All of them were under twenty. One was fifteen. They had been brought in for the Board of Health.

The tragedy of those lives is but half the story. It's those same beer halls that soldier boys leisurely drop in for a stein. It's those same places which beckon to carefree college folk. And there lies the heart-rocking pity of it all.

An editorial in the *Christian Century* (April 22, 1942) points ominously to the cold fact that more and more magazines and newspapers, desperate for revenue because radio

and war are taking away old and large accounts, are letting down the bars to accept liquor ads. That means, the article concludes, that these same periodicals will "pull their punches" on alcohol in the editorial columns.

All of this means that this is a time for greater retrenchment against this masquerading malefactor called liquor. Today, more than ever, there is a need for the same kind of courage James Madison, "Father of the Constitution," demonstrated when he as a youth, in the Virginia Legislature elections, "failed of re-election because he refused to solicit votes or to furnish whiskey for thirsty voters." There is a need for the cocktail etiquette of Abraham Lincoln, who, serving some guests water, explained: "Gentlemen, we must pledge our mutual health in the most healthful beverage God has given to man. It is the only beverage I have ever used or allowed in my family, and I cannot conscientiously depart from it on the present occasion. It is pure Adam's ale, fresh from the spring." There is a need for the conviction of the Latter-day Saint who closed his drive-in stand rather than sell beer.

If only alcohol's figures could speak out! If only young America would listen to the stories they would tell! If only the courage to say "no" were the crown of all youth. Then thousands of homes would be happier, lives would be more abundant, and man would have more joy. After all, as Lehi has said, that is the fundamental purpose of life.



# Kindergarten



General Board Committee: George A. Holt, Chairman; Inez Witbeck

For Children 4 and 5 Years of Age

## A Note On The 1943 Lessons

In 1943 the 1941 Manual lessons will be repeated. Teachers who purchased these lessons are asked to carefully preserve them for use in 1943. Those who will need to buy them now may do so at the Deseret Sunday School General Board Office, 50 North Main Street.

## LESSONS FOR DECEMBER, 1942

### JESUS, A HUMBLE BOY

Lesson 49. For December 6, 1942

#### Objective:

*To develop an understanding of the need to be humbly prayerful, to be like Jesus.*

#### Review Last Sunday's Lesson:

Retell the story of the shepherds finding the baby Jesus. Give the children an opportunity to tell as much of the story as they remember. Emphasize the humble devotion expressed by the shepherds before the holy manger. Just a new born babe lay there, yet they bowed, knelt and prayed in gratitude to God for the little child who was to be the King of all the world.

#### Lesson Development:

Discuss how we show humility before our Father in Heaven.

We think of others before ourselves.

We are kind to all of God's creatures in our speech and in our actions.

We love our Heavenly Father most of all.

We pray for His blessings and obey His will.

#### Lesson Story:

In our former Kindergarten text book, *Life Lessons For Little Ones*, First Year, there are two stories about the childhood of Jesus. They are called, "The Boy Jesus Grows Strong," I and II.

Take the time to sing over and over the first verse and chorus of "Jesus Once Was A Little Child," found in the *Primary Song Book*. If you are familiar with the melody, the words are given in our Manual.

This is the day to begin learning the Christmas songs which you will wish to sing all through this month. Our Junior Sunday School Song Book, *Little Stories In Song*, has some appropriate ones.

## ZACHARIAS PRAYED

Lesson 50. For December 13, 1942

#### Objective:

*To show that patience and humility are necessary in our prayers to our Heavenly Father.*

#### Review Last Sunday's Lesson:

Let the children help to retell the stories told them last Sunday about Jesus' childhood. Emphasize the opportunities we all have to learn to pray.

Sing the prayer songs that the children have learned.

"A Prayer," "Father We Thank Thee For The Night," "For This I Pray," "I Love To Pray," "Closing Prayer."—*Little Stories In Song*

#### Lesson Development:

Show pictures of children and grown-ups in the attitude of prayer. Let the children tell when they pray and why they pray.

#### Lesson Story:

### Zacharias Prayed

Zacharias was an old man. His beard was long and white; and Elizabeth his wife was old too. Her hair was gray. They had lived together many, many years in the hill country of Judea. Heavenly Father had blessed them in many ways. They had a good home and plenty of money to buy all they needed. He had blessed them with neighbors and friends who loved them. They had thanked Heavenly Father by helping those neighbors and friends whenever they were in need. Zacharias also thanked Him by spending much of his time working in the temple.

All the years that Zacharias and Elizabeth had lived together they had prayed for a baby boy. One day while Zacharias was praying in the temple an angel came and stood before him. He was at first frightened, but the angel said unto him, "Fear not, Zacharias, for thy prayer is heard and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. Thou shalt have joy and gladness and many shall rejoice at his birth. For he shall be great in the sight of the Lord."

So the promised baby boy did come to these good people and on the day that he

was to be blessed with a name the friends and neighbors said, "You will give him his father's name, will you not?" "No, indeed," answered Elizabeth, "he shall be called John."

Another day we shall learn more about this special baby named John.

Also, tell the story of the "Birth Of Jesus," at the conclusion of today's lesson.

## THE CHRISTMAS PROGRAM

### Lesson 51. For December 20, 1942

Note: It is suggested that the true spirit of Christmas be preserved in our Sunday School activities this month. Leave the "Santa Claus" to the home and public school.

Give all of the children an opportunity to participate on the Christmas Program.

The following poems, songs and stories, are presented for program selection:

Better than all the Christmas gifts  
Any of us can know,  
Is the gift of Jesus to the world  
Many, many years ago.

Go seek the poor and helpless ones,  
The friendless and the sad;  
And while you try to help them all  
You'll have your own heart glad.

We are all merry sunbeams  
That shine right here to say,  
We wish to make a brighter,  
A happier Christmas day.

"Little wishes on white wings,  
Little gifts, such tiny things,  
Just one little heart that sings,  
Makes a Merry Christmas."

"So of old the wise men watching  
Saw a little stranger star  
And they knew the king was given  
And they followed from a far."

"Up overhead, o'er the great world so high,  
Twinkled the stars in the blue, quiet sky,  
When long ago in a land far away  
Jesus was born on the first Christmas Day."

"O little children do you know  
That many, many years ago  
The baby Jesus came to be  
God's Christmas gift to you and me."

"What shall I give Him, poor as I am?  
If I were a shepherd, I'd bring Him a lamb.  
If I were a wise man, I would do my part,  
But what shall I give Him?  
I'll give Him my heart."

When Jesus was a little boy  
He learned to share in play  
He was kind and true unto His friends  
And grew in strength each day.

If we want to be like Jesus  
In kindness and in truth  
We must learn to pray while young  
And be kind and true in youth.

—George A. Holt.

### Stories:

"Why The Chimes Rang," by Raymond Macdonald Alden

"Little Gretchen and The Wooden Shoe," in *Christmastide*, by Elizabeth Harrison.

"Christmas Candles," Fanny A. Wilkes, in November, 1929, *Instructor*.

The following stories are found in *For the Children's Hour*, by Bailey and Lewis:

"The Christmas Story."

"The Good Shepherd."

"The Legend of St. Christopher."

"The Legend of the Christmas Tree."

"How the Fir Tree Became the Christmas Tree."

"Tiny Tim," Dickens.

### Songs:

Our Junior Sunday School Song Book, *Little Stories In Song*, has appropriate Christmas songs. Take plenty of time to enjoy them in this month, for which they were especially written.

### Totty's Christmas

They call me Totty because I am so small. Last Christmas was such a funny one for me and mother said I might tell you about it.

I had the scarlet fever and mother and I lived all alone in her room. Nobody could come in except the doctor. Imagine the very grandest day of the year when it is so much fun to say, "Merry Christmas" to all the family, cousins and friends, and I could say it only to mother and Dr. Jacob.

You have no idea what a Christmas full of fun mother and I had. We had our own dishes, just like play, and mother had a bright shiny new pan to wash them in and then she let me play the pan was a drum and I beat on it till she said she felt like flying. I soon stopped beating then, I'll tell you, for I think I should be frightened to see mother fly. Besides she might fly away.

For our dinner we didn't have turkey but the most beautiful vegetable soup you ever saw with grapes and oranges for dessert. Mother made our little play table look so pretty, for daddy gave us some roses through a crack in the door.

When Dr. Jacob came he brought me the loveliest Christmas gift. You never could

guess what it was; so I'll tell you. He let me sit in a chair by the window. Wasn't that a fine present for a little girl who had had to stay in bed for many days? I sat and watched Paul and Bert make a snow man for me. They stuck bits of red crepe paper all over his face and hands to make him look as though he had scarlet fever too. How I laughed and laughed at a snow man with a fever; and yet he didn't melt.

At last mother came up and tied something over my eyes. I promised not to peek; so of course I didn't.

Then she turned the chair round and took the thing off my eyes and what do you think was there?

A Christmas tree! A tiny one just for mother and me. It had presents on it. I named the doll Christine because that sounds so much like Christmas.

About the best present of all was a story book about Jesus, and all afternoon mother read to me out of that pretty book.

So I never had a merrier Christmas, though of course I wanted the other children, but then, I had mother and they didn't and they wanted her too. So if ever anyone else in our house needs to have mother all by himself on Christmas day I'll be glad to get along without her.—*Laura E. Richards.*

## JESUS' BIRTHDAY CELEBRATION

Lesson 52. For December 27, 1942

### Objective:

*The more we give and serve the more we prove our love.*

### Review the Story of Jesus' Birth:

On the past three Sundays we learned about Jesus' parents and how their prayers were answered in His birth. We learned that they taught Jesus to pray and we saw pictures of Jesus praying. We heard about some of the special prayers He offered during His ministry. Last Sunday we celebrated His birthday in a special Sunday School program. During the week we had Christmas Day.

Today let us review His birth, His childhood, some of His great deeds. This can be most effectively done through the use of pictures. Have a Christmas song festival. Review the Christmas poems learned.

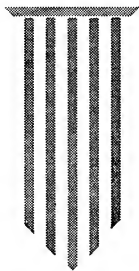
### A Sample Rest Exercise:

The children will want to tell about their Christmas gifts. Suggest that they tell about just one of them to save time and the feelings of those who did not receive so many presents. When a toy is talked about that the children can imitate, do so. Play on the drum, rock the dolls, fly like an airplane, kick the football, etc.

## Wave On, Old Glory!

### Wave On!

By *Ida R. Alldredge*



Over mountain and valley, over ocean's great fleet  
"Old Glory," our emblem, still waves to the world  
With freedom's soil planted so firm 'neath its feet  
Dares foe desecrate such an emblem unfurled?  
Its hues, born in heaven, henceforth cannot fade  
A symbol of courage, unsoiled, unafraid.

What promise and longings fulfilled at thy birth!  
Prophetic the voice speaking centuries before  
When God in His mercy looked down on the earth  
And saw Pilgrims kneel on that bleak, wind-swept shore  
Wave on "Dear Old Glory," the red, white, and blue,  
The heart of America still beats for you.

You borrowed the blue from the shades of the night  
And called down the stars from the white milky way  
Then gathered your stripes from Celestial white  
Your red from the sunset at close of the day;  
May God bless this land consecrated with tears  
God bless those real patriots, the brave pioneers!



# Nursery Class



General Board Committee: Marie Fox Felt

For Children Under 4 Years of Age

## LESSONS FOR DECEMBER, 1942

### HUMILITY AND PRAYER JESUS WAS A HUMBLE BABE

Lesson 49. For December 6, 1942

#### Objective:

1. To discover some other activities besides sleeping and eating that our Heavenly Father wishes His babies to learn to perform.
2. To discover some of the evidence that Jesus was of humble birth.

#### Development of the Lesson:

In no other class is it more important to begin with the present and that which is familiar than with our babies in this Nursery Class. Because they are so close to being babies themselves; babies in person, pictures of babies and stories about babies are most interesting to the members of this class.

Many times in this department we have requested our teachers to be alert and to collect pictures from many sources. If you have done this your collection of baby pictures will furnish the backbone of your lesson today. If, in your collection, there is a picture that resembles the baby brother or sister of one of your Nursery children, you might begin with a comment something like this, "Freddie, I found this picture and saved it because it reminded me of someone very lovely, who lives at your home. I wonder who that could be?"

When the correct answer has been given, perhaps you could get Freddie to tell you more about his baby brother or sister. Without doubt, in most Latter-day Saint homes, the surroundings and furnishings are humble and simple. Freddie's baby brother or sister would then perhaps sleep in a very simple bassinette, perhaps even in a clothes basket. He could tell you. He could also tell you what the baby eats. If it is a tiny baby its food will be milk, the most humble and universal food of all. In the goodness of our Heavenly Father, He has blessed mothers that they may produce this most wonderful food for their babies.

We hope your collection is large. If so why not stand your other pictures up on the chalk tray of your blackboard. Have the other children choose the picture that looks like the baby in their home or the one that

lives in the home of their neighbor. Have them tell where their baby sleeps, what it eats, does, how it smiles, etc.

The song, "Here's A Ball For Baby," found on page 40 of *Finger Plays*, by Emilie Paulsson always proves interesting to little children and they love to participate as the song is sung. You may have to sing alone but you will not have to go through the motions alone.

After the babies of the present generation have been lovingly discussed, present the largest and most beautiful picture you have of the "The Birth of Christ." Tell briefly the story of this beautiful and most important event. Follow this with a discussion of the humble place, a barn, in which Jesus was born; the bed, a manger, in which He slept; those who surrounded Him, namely His mother, Joseph, the animals, and the humble shepherds. In humility and in answer to prayer and promise the Son of God was born.

### JESUS WAS A PRAYERFUL CHILD

Lesson 50. For December 13, 1942

#### Objective:

1. To decide what we say to our Heavenly Father for our food and for our other blessings.
2. To discover what the child Jesus thanked our Heavenly Father for.

#### Development of the Lesson:

"Thank you" are two words which both the people we contact and our Heavenly Father love to hear.

As has often been said we must live the virtues that we expect to teach; hence today and every Sunday we must be alert to express our appreciation and thanks for the blessings that we enjoy and the services rendered in our behalf.

In order that prayer will have a greater meaning to our little folks, let us begin by telling of instances where we have observed our little folks say "thank you" for things that they have received or for acts of kindness done for them; e.g., if Kathleen said, "thank you" when someone found a chair for her to sit on, or Joan said, "thank you" when some thoughtful person passed her a book to look at before Sunday School, or Joe said, "thank you" when the eraser for the blackboard was passed to him. You

might begin by telling of the "thank you" family and what they did, remembering, of course, to tell their names. Without a doubt they will tell you of other times when they said, "thank you." Add as many members to your "thank you" family as contributions are made by other members of your group.

Present now pictures of children who are saying "thank you," not to a father, mother or any other person that we can see but to the giver of all good things—our Heavenly Father. Picture No. 3 of the Cradle Roll Set, as suggested in the Manual is a good picture to use for this purpose. There are other pictures that you may have collected that will be just as good. Many magazine or newspaper pictures are excellent for this purpose. Name and discuss the things in each picture for which we should say "thank you" to our Heavenly Father.

Finish off your lesson development with the presentation of a picture showing a child kneeling in prayer. Let us then show pictures of the things for which the child is saying, "thank you."

Again our lesson development leads us to the story of Jesus and the things for which He said "thank you" to our Heavenly Father. Let the children choose pictures of the things or blessings for which Jesus said "thank you."

Sing the song found on page 10 of *Little Stories In Song*, entitled, "Thank You I Will Always Say." This is both short and easy. Do not drill your little children in order that they will learn this song; rather just sing it to them several times and before long they will join you.

### JESUS' BIRTHDAY PARTY

Lesson 51. For December 20, 1942

#### Objective:

1. To transform our attitude regarding the function of the Christmas Festival from the materialistic point of view to the spiritual level in conformity with the life of Christ.

#### Development of the Lesson:

We sincerely hope that the parents of the little children in your group are present today. An audience of understanding people

with whom these tiny tots feel entirely free, serve to stimulate and encourage their freedom of expression.

As a beginner we might mention that Johnnie's birthday is in June; Mary's is in February; Margaret's is in October, and so on until the entire group has been mentioned. Perhaps some of the parents might tell us when their birthdays are.

In just five more days someone very important has a birthday. That wonderful person is Jesus, our Heavenly Father's Son. We children in the Nursery class know something about Him and we would like to tell our visitors about Him. We also know some songs about Him.

You might wish to be the first to volunteer to sing a song about Him. It might be the song entitled, "Away In A Manger," found in the *Deseret Sunday School Song Book*. This could be followed by other volunteers who might either tell the story of one of the lovely pictures that you have, or sing another song about Jesus. See the Manual for more detailed suggestions on this.

We ask that no Santa Claus or commercial feature of Christmas be introduced or permitted a place in this spiritual celebration.

### THE CHRISTMAS FESTIVAL

Lesson 52. For December 27, 1942

If your little folks are asked to participate on a Christmas program where the entire school is present, we suggest that their contribution be brief, such as singing a Christmas song of their choice. If desired they and the members of the Kindergarten and Primary Departments might join in presenting this program feature. To ask for several numbers is too taxing on their nerves and is not advisable.

After their number has been presented, we suggest that, for their own good and for the enjoyment of the older people in the Sunday School, these little folks be taken back to their own room and that a program better suited to their understanding be presented. We refer you to lessons 52 and 53A of the first year course of study for the Nursery Department.

### THE DAILY DUTY

I have never had a policy. I have simply tried to do what seemed best each day as each day came.

Abraham Lincoln

# The Funny Bone



## A Disturbing Element

Co: "I can't say I enjoy dancing—it's nothing but necking set to music."

Ed: "What's wrong with that?"

Co: "The music's so distracting."

## The Chief Skunk

Customer (in fur shop): "Have you any skunk?"

Clerk: "Just a moment, Madame, I'll call the boss."

## Definition of Ethics

Small Abie: "Poppa—vot is it ethics?"

Papa Lefkovitz: "Vell, sonny, it's like this. Suppose a customer gives me a twenty dollar bill instead of a ten. Now ethics is, should I tell my partner or shouldn't I?"

## Practice Makes Perfect

Mrs. Hoosis (to neighbor's little boy who was being cared for by her during the temporary absence of his parents): "Are you quite sure you can cut your meat?"

Little Boy: "Sure. We often have meat just as tough as this at home."

## A Diagnosis

Junior: "Pop, how can you tell when a man's had too much to drink?"

Pop: "See those two men over there? Well, when a man's had too much they look like four men."

Junior: "But there's only one man over there."

## A Horse On Joe

Moe: "I have a farm but I'm having a little trouble with it—my white horses eat more than my black horses."

Joe: "Why is that?"

Moe: "I don't know. Maybe it's because we have more white horses than we have black ones."

## A Terrible Accident

Mean: "It must have been a terrible accident. I hope you collected plenty from the insurance company."

Dean: "What accident?"

Mean: "Say, don't tell me you were born with that face!"

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## The Talkies

Customer: "Are you sure this parrot can talk?"

Dealer: "Talk! Why, a woman's club sold him to me because none of the members could get a word in."

## The Safe Thing To Do

First Aid Instructor: "Suppose the victim was bleeding profusely, had a broken leg, was extremely pale and showed no pulse. What would you do?"

Student: "Doc, I'd bury him."

## Mind and Matter

When Wordsworth said to Lamb, "I believe I could write like Shakespeare, if I had a mind to try it," "Yes, n-nothing is w-wanting but the m-mind," came Lamb's answer as swiftly as the stutter would allow.

## Why, Indeed?

Willie: "Pop, what are ancestors?"

Pop: "Well, I'm one of yours, and your granddad is another."

Willie: "Then why does everyone brag about theirs?"

## Inexhaustible

Examining Officer: "What would you do if a sudden storm sprang up to starboard?"

Naval student: "Drop anchor, Sir."

"And if another storm sprang up aft?"

"Drop another anchor, Sir."

"And if another storm sprang up forward?"

"Drop another anchor, Sir."

"Hold on—where are you getting all those anchors?"

"From the same place you're getting the storms, Sir."

## No Co-operation

Mrs. Portly Snoot engaged a noted pianist to play the accompaniment for her two solos at an afternoon musicale. He finished his share of the first number thin-lipped and frowning, and halfway through the second one he suddenly struck a thundering discord and arose with ill-concealed fury.

"Madam," he cried, "id is absolutely no use! Vedder I play on der vite keys or vedder I play mit der black vuns, you sing in der cracks."



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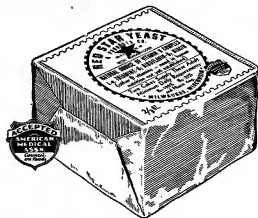
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